

The History of the Present
State of the Ottoman Empire.



Printed for J. Starkey and H. Brome

J. H. V. New. for

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THE
HISTORY
Of the present
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OF THE
Ottoman Empire.

CONTAINING

The Maxims of the TURKISH POLITY,
the most material Points of the
MAHOMETAN RELIGION,
their *Sects* and *Heresies*, their
Convents and *Religious Votaries*.

Their MILITARY DISCIPLINE,
With an exact Computation of their
Forces both by *Land* and *Sea*.

Illustrated with divers Pieces of Sculpture representing
the variety of Habits amongst the *Turks*.

IN THREE BOOKS.

By PAUL RYCAUT Esq;
Late Secretary to his Excellency the Earl of
Winchilsea, (Embassadour Extraordinary for His
Majesty Charles II. &c. to Sultan Mahomet Han the
Fourth, Emperour of the Turks) now Consul of
Smyrna, and Fellow of the Royal Society.

The Fourth Edition.

LONDON,
Printed for John Starkey and Henry Brome. 1675.

THE
WAGGONER
A COMEDY
IN THREE ACTS
BY
JOHN BROWN
AND
CHARLES L. MELLOR
ILLUSTRATED BY
GEORGE W. DODD
PUBLISHED BY
THE AUTHOR
AT THE
WAGGONER PRESS
1890

To the Right Honourable
HENRY Lord A R L I N G T O N,
His MAJESTIES
Principal Secretary of S T A T E.

My Lord,

 After five years residence at Constanti-
nople, in service of the Embassie of
the Earl of Winchilsea (my ever ho-
noured Lord) and this my second
Journey from thence by Land into my own
Country, I judged it a point of my Du-
ty, and of my Religion too, to dedicate
this following Treatise, as the fruits of
my Travels, Negotiations, and leisure in
those remote parts, to the Noble Person of
your Lordship ; as that *Votiva Tabula*, which
many both in ancient and in the modern
times, after some signal deliverance, or hap-
py arrival at their desired Port, use to offer
to their Gods, their Saints, or their Patrons :
And truly, my Lord, this Discourse treating
chiefly of the Turkish Policy, Government,
and Maxims of State, seems naturally to ap-
pertain to the Patronage of your Lordship,

The Epistle Dedicatory.

whose faculties of Wisdom and Vertue have given you the Blessing of your Princes Favour, and the Reputation, as well abroad as at home, of an Eminent and Dexterous Minister of State.

It were a great Presumption in me to offer any Observations of my own in the Courts of Christian Princes to the Test of your Lordships Experience and Judgment, who not only is acquainted with the Customs and Manners, but penetrates into the Designs, and knows the Cabinet Councils of Neighbouring Principalities, with whom our divided World may possibly be concerned; but perhaps without disparagement to your Lordships profound Wisdom, or over-value of my own abilities, I may confidently draw a rude Scheme before your Lordship, of the Turkish Government, Policies, and Customs; a Subject which Travellers have rather represented to their Country-men; to supply them with discourse and admiration, than as a matter worthy the consideration, or concernment of our Kings or our Governours.

It hath been the happy fortune of the Turk to be accounted barbarous and ignorant; for upon

The Epistle Dedicatory.

upon this perswasion Christian Princes have laid themselves open and exposed to their greatest danger; contending together for one Palm of Land, whilst this puissant Enemy hath made Himself Master of whole Provinces, and largely shared in the rich and pleasant Possessions of Europe. This contempt of the Turk on one side, caused the Emperour to be so backward in opposing that Torrent of the Ottoman Force, which in the first year of the late War broke into upon him; And the suspicion of designs from France on the other, altered the Resolutions and Councils of the Emperour for prosecution of the War, which then running favourably on the Christian part, was no less than with the astonishment of the whole World, and of the Turks themselves, on a sudden understood to be clapt up with Articles of a disadvantageous Peace; admiring to see the Emperour give a stop to the current of his Victories, and relinquish the Game with a lucky hand. But this will seem no Riddle to those who penetrate Affairs with the same judgment that your Lordship doth, and consider the unfirm condition the

The Epistle Dedicated

House of Austria was in, by a daily expectation of the death or fall of so malice a Basis of it, as the King of Spain, and the division amongst the Princes of the Empire, in the League of the Rhine, the French practices to make the Duke of Engayne King of Poland, and the extravagant demands of the French and Rhenish League for Winter quarters, and places of Strength, not only in Hungary, but also in Styria, and the adjacent places; and at the same time look on the Factions in Hungary, and a considerable Army of French in the bowels of Germany, who were supposed in those parts to have rather come with design to overawe the next Diet, and force the German Princes to elect the French King for King of the Romans, than with sincere and simple intentions of opposing themselves to the Enemy of the Faith: For then it will appear, that the best use the Emperor could make of his good success, was moderation in Victory, and reconciliation with his powerful Enemy. And hereupon Earl Leisle being dispatched for Extraordinary Embassadour from his Imperial Majesty, to the Grand Signior; though the Turk was elevated

The Epistle Dedicatory.

elevated with the thoughts of the necessity
the Christians had of a Peace, did yet so
happily manage his Charge and Employ-
ment, as created in the Turks an extraordi-
nary reverence towards his Person, and ob-
tained such Honours and Treatments from
them, as the Turkish Court never bestowed
before on the Emperors, or any other Chri-
stian Embassadour ; extorting this Comple-
ment from the great Visier, That he was
more satisfied the Emperour had sent so
brave and illustrious a Person, than if he had
sought to reconcile his Affections with a hun-
dred thousand Dollars more of Presents. And
to do justice to this worthy Person, he hath
brought a reputation to the British Nation,
above any in our Age, whose Virtues and
Industry have acquired the highest Trusts
and Preferments in Foreign Parts ; and done
the same honour to his King, under whom he
was born a Subject, as to the present Empe-
rour and his Ancestors, under whom he is,
and hath always been a faithful Minister :
having deserved so eminently for saving the
whole German Empire from the Treason of
Wallestein, by his own single act of bravery (a
story

The Epistle Dedicatory.

Story notoriously known to all the world has
can never be in gratitude be forgot by that Nation,
that wants due Record and place in
the History of that Country.

The speculation of what is contained in
this following Discourse may seem unworthy
of your Lordships precious hours; in regard
of that Notion of Barbarity with which this
Empire is stiled; yet the knowledge hereof
will be like a Turquoise, or some other Jewel
set within the Rose of those many Gems of
your Lordships Wisdom and Vertues.

This Present, which I thus humbly com
municate to your Lordship, may be termed
barbarous, as all things are, which are dif
ferenced from us by diversity of Manners
and Custom, and are not dressed in the mode
and fashion of our Times and Countries;
for we contract prejudice from ignorance
and want of familiarity. But your Lordship,
who exactly ponderates the weight of hu
mane Actions, acknowledges reason in all
its habits, and draws not the measures of
Oeconomy or Policy from external appea
rances or effects, but from the fundamental
and original Constitutions; so that your

Lordship

The Epistle Dedicatory.

Lordship will conclude, that a People, as the Turks are, men of the same composition with us, cannot be so savage and rude, as they are generally described; for ignorance and grossness is the effect of Poverty, not incident to happy men, whose spirits are elevated with Spoils and Trophies of so many Nations.

Knowing (My Lord) that this work which I have undertaken is liable to common censure, I have chosen to shrowd my name under the Patronage of your Lordship, to protect me from the ill-understanding and mis-conceptions of our Countrymen, both at home and abroad: against which I doubt not but to be sufficiently armed in all parts where I travel, when the countenance your Lordship affords me, is joyned to the authority of his Excellency the Earl of Winchilsea, his Majesties Embassadour Extraordinary, now actually Resident at *Constantinople*, my ever honoured Lord; to whom I read, a long time before published to the World, the greatest part of this following Treatise; and as I received his favourable approbation, and assent to the verity of most matters herein contained;

The Epistle Dedicatory.

ed; so I must ingeniously confess to have been beholding to that quick and refined Genius of his, who often rectified my mistakes, supplied me with Matter, and remembred me of many material Points, which I might otherwise have most unadvisedly omitted: And his Excellency knowing that in his absence this Book might want a favourable Patron, left me to my self to seek out one, who might concur with him in the same innocent defence. And as (My Lord) you are a publick Person, and, under our Gracious Sovereign, are one of those Generous Spirits which have espoused the common Interest of the Nation; so I presume on this present occasion not to want your protection also in a single capacity: For which excess of favours I shall ever pray for the exaltation of the greater glory of your Lordship, and for ever acknowledge my self,

My Lord, Your Lordships most humble, most
affectionate, & most devoted Servant,
PAUL RYCAUT.

EPISTLE TO THE READER,

Courteous Reader,

SPresent thee here with a true Systeme or Model of the Turkish Government and Religion; not in the same manner as certain ingenious Travellers have done, who have set down their Observations as they have obviously occurred in their Journeys; which being collected for the most part from Relations, and Discourses of such who casually intervene in company of Passengers, are consequently subject to many errors and mistakes: But having been an Inhabitant my self at the Imperial City for the space of five years, and assisted by the advantage of considerable Journeys I have made through divers parts of Turky, and qualified by the Office I hold of Secretary to the Earl of Winchilsea Lord Embassadour, I had opportunity by the constant access and practice with the Chief Ministers of State,

The Epistle to the Readet.

State, and variety of Negotiations which passed through my hands in the Turkish Court, to penetrate farther into the Mysteries of this Polity, which appear so strange and barbarous to us, than hasty Travellers could do, who are forced to content themselves with a superficial knowledge.

The Computations I have made of the value of their Offices, of the Strength and Number of their Souldiery, according as every City and Country is rated, are deduced from their own Registers and Records. The Observations I have made of their Polity, are either Maxims received from the Mouth and Argument of considerable Ministers, or Conclusions arising from my own Experience and Considerations. The Articles of their Faith and Constitutions of Religion, I have set down as pronounced from the mouth of some of the most learned Doctors and Preachers of their Law, with whom for Money or Presents I gained a familiarity and appearance of friendship. The Relation of the Seraglio, and Education of their Youth, with divers other matters of Custom and Rule, were transmitted to me by several sober Persons, trained up with the best Education of the Turkish Learning; and particularly, by an understanding Polonian, who had spent nineteen years in the Ottoman Court.

If

The Epistle to the Reader.

If (Reader) the superstition, vanity, and ill foundation of the Mahometan Religion seem fabulous, as a Dream, or the fancies of a distracted and wild Brain, thank God that thou wert born a Christian, and within the Pale of an Holy and an Orthodox Church. If the Tyranny, Oppression, and Cruelty of that State, wherein Reason stands in no competition with the pride and lust of an unreasonable Minister, seem strange to thy Liberty and Happiness, thank God that thou art born in a Country the most free and just in all the World ; and a Subject to the most Indulgent, the most Gracious of all the Princes of the Universe ; That thy Wife, thy Children, and the fruits of thy Labour can be called thine own, and be protected by the valiant Arm of thy fortunate King : And thus learn to know and prize thy own Freedom, by comparison with Foreign Servitude, that thou mayst ever bless God and thy King, and make thy Happiness breed thy Content, without degenerating into Wantonness, or desire of Revolution. Farewel.

THE

T

Si huius quaevis multitudinis tunc est (quod) illa
multitudine sicut in omnibus aliis mundis
hanc habet etiam in se. Et si quis dicit quod non
est illa in mundis nisi in aliis mundis. Quia illa
est in mundo. Quia illa est in aliis mundis.
Et hoc est quod dicitur. Quia illa est in aliis mundis.
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ET

THE
MAXIMS
OF THE
Turkish Polity.

BOOK I.

CHAP. I.

*The Constitution of the Turkish Government,
being different from most others in the world,
hath need of peculiar Maxims, and Rules,
whereon to establish and confirm it self.*



Have begun a Work which seems very full of difficulty and labour; for to trace the footsteps of Government in the best formed and moulded Commonwealths (such as are supported with Reason and with Religion) is no less than to unriddle and resolve a Mystery. For as a Commonwealth, by many Authors, hath not been unaptly compared to a Ship, in divers respects, and proper Allegories; so principally

O navit.
referent
in mare
te mact
fullis.
Hor. 14.
Ode Libe

the small impression or sign of track, the floating habitation leaves behind it on the Sea, in the traverses it makes, according to the different winds to attain its Port, is a lively Emblem of the various motions of good Government, which by reason of Circumstances, Times, and multiplicity of Chances and Events, leaves little or no path in all the Ocean of Humane Affairs.

But there must be yet certain Rules in every Government, which are the Foundations and Pillars of it; not subject to the alteration of time, or any other accident; and so essential to it, that they admit of no change, until the whole model of Polity suffer a Convulsion, and be shaken into some other form; which is either effected by the new Laws of a Conquerour, or by Intestine and Civil Revolutions. Of such Maxims as these, (obvious to all who have had any practice in the *Ottoman Court*) I have made a Collection, subjoyning to every head some reflections and considerations of my own, which at my leisure hours I have weighed and examined, bringing them (according to the proportion of my weak judgment and ability) to the measure and test of reason and virtue; as also to a similitude, and congruity with the Maxims of other Empires, to which God hath given the largest extent of Dominion.

But indeed when I have considered seriously the contexture of the *Turkish* Government, the absolute-ness of an Emperour without reason, without virtue, whose speeches may be irrational, and yet must be Laws; whose actions irregular, and yet examples; whose sentence and judgment, if in matters of the Imperial concernment, are most commonly corrupt, and yet decrees irrefutable: When I consider what little rewards there are for virtue, and no punishment for profitable and thriving Vice; how men are raised at once by adulation, chance, and the sole favour of

the

Chap. I. the Turkish Polity.

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the Prince, without any title of noble blood, or the motives of previous deserts, or former testimonies and experience of parts or abilities, to the weightiest, the richest, and most honourable charges of the Empire ; when I consider how short their continuance is in them, how with one frown of their Prince they are cut off ; with what greediness above all people in the world, they thirst and haste to be rich, and yet know their treasure is but their snare ; what they labour for is but as slaves for their great Patron and Master, and what will inevitably effect their ruine and destruction, though they have all the Arguments of faithfulness, virtue, and moral honesty (which are rare in a Turk) to be their Advocates, and plead for them. When I consider many other things of like nature, (which may more at large hereafter be discoursed of) one might admire the long continuance of this great and vast Empire, and attribute the stability thereof without change within its self, and the increase of Dominions and constant progres of its Arms, rather to some supernatural cause, than to the ordinary Maxims of State, or wisdom of the Governours, as if the Divine will of the all-knowing Creator, had chosen for the good of his Church, and chastisement of the sins and vices of Christians, to raise and support this potent people. *Mibi quanto plura recentium seu veterum revolo, tanto magis ludibriis rerum mortalium cunctis in negotiis observantur* Tacit. lib. 3. An.

But that which cements all breaches, and cures all those wounds in this body politick, is the quickness and severity of their justice, which not considering much the strict division and parts of distributive and commutative, makes almost every crime equal, and punishes it with the last and extreamest chastisement, which is death ; I mean those which have relation to the Government, and are of common and publick interest. Without this remedy, which I lay down as a
B 2 principal

principal prevention of the greatest disorders, this mighty body would burst with the poyson of its own ill humours, and soon divide it self into several Signories, as the ambition and power of the Governours most remote from the Imperial Seat admistrered them hopes and security of becoming absolute.

In this Government, severity, violence, and cruelty are natural to it ; and it were as great an errour to begin to loose the reins, and ease the people of that oppression to which they and their fore-fathers have since their first original been accustomed, as it would be in a Nation free-born, and used to live under the protection of good Laws, and the clemency of a vertuous and Christian Prince, to exercise a Tyrannical power over their Estates and Lives, and change their liberty into servitude and slavery. The *Turks* had the original of their Civil Government founded in the time of War : for when they first came out of *Scythia*, and took Arms in their hands, and submitted unto one General, it is to be supposed, that they had no Laws but what were Arbitrary and Martial, and most agreeable to the enterprise and design they had then in hand, when *Tangrolipix* overthrew the *Persian Sultan*, possessed himself of his Dominions and Power, and called and opened the way for his Companions out of *Armenia* ; when *Cutlumuses* revolted from him, and made a distinct Kingdom in *Arabia* : when other Princes of the *Seluccian* Family in the Infancy of the Turkish power had by Wars among themselves, or by Testament made division of their Possessions ; when (Anno 1300.) *Ottoman*, by strange fortunes, and from small beginnings, swallowed up all the other Governments into the *Ogusian* Tribe, and united them under one head, untill at last it arrived to that greatness and power it now enjoys. The whole condition of this People was but a continued

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tinued state of Wa ; wherefore it is not strange, if their Laws are levere, and in most things arbitrary ; that the Emperour should be absolute and above Law, and that most of their Customs should run in a certain Channel and course most answerable to the height and unlimited power of the Gouverour, and consequently to the oppression and subjection of the people : and that they should thrive most by servitude, be most happy, prosperous and contented under Tyranny, is as natural to them, as to a body to be nourished with that diet, which it had from its infancy or birth been acquainted with. But not only is Tyranny requisite for this people, and a stiff rein to curb them, lest by an unknown liberty they grow mutinous and unruly, but likewise the large territories and remote parts of the Empire require speedy preventions, without processes of Law, or formal Indictment ; jealousy and suspicion of mis-government being license and authority enough for the Emperour to inflict his severest punishments : all which depends upon the absoluteness of the Prince, which because it is that whereby the *Turks* are principally supported in their greatness, and is the prime Maxim and Foundation of their State, we shall make it the discourse and subject of the following Chapter.

*Ma Ex-
perati cle-
gli han-
no, a che
conincia-
no adesse-
re in ve-
nerazione,
etc. Ma-
chic. 6.
del Pren-
tice.*

The Martins of Book I.

Sultan Mahomet son the present Emperor
of the Turkes aged 26 years Anno 1669



C H A P. II.

*The absoluteness of the Emperour is a great support
of the Turkish Empire.*

The Turks having (as is before declared) laid the first foundation of their Government with the principles most agreeable to Military Discipline, the Generals or Princes, whose will and lusts they served, became absolute Masters of their Lives and Estates; so that what they gained and acquired by the Sword with labours, perils, and sufferings, was appropriated to the use and benefit of their Great Master. All the delightful fields of *Asia*, the pleasant plains of *Tempe* and *Tbrace*, all the plenty of *Egypt* and fruitfulness of the *Nile*, the luxury of *Corinth*, the substance of *Peleponesius*, *Aibens*, *Lemnos*, *Scio*, and *Mitylen*, with other Isles of the *Ægean Sea*, the Spices of *Arabia*, and the Riches of a great part of *Perſia*, all *Armenia*, the Provinces of *Pontus*, *Galatia*, *Bythinia*, *Phrygia*, *Lycia*, *Pamphylia*; *Paleſtine*, *Cæloſtria*, and *Phenicia*, *Colchis*, and a great part of *Georgia*, the tributary Principalities of *Moldavia* and *Vaſachia*, *Romania*, *Bulgaria*, and *Servia*; and the best part of *Hungary*, concur all together to ſatisfie the appetite of one ſingle person; all the extent of this vast Territory, the Lands and Houses, as well as the Castles and Arms, are the proper goods of the Grand Signior, in his ſole diſpoſal and gift they remain, whose poſſeſſion and right they are; only to Land dedicated to religious uſes, the Grand Signior diſclaims all right or claim; and this he ſo pioſly obſerves (to the shame of our Sectaries in *England*, who violate the *penetralia* of the Sanctuary) that when a Baſhaw, though afterwards conuicted of Treafon, beſtows any Lands or Rents on

The
largeness
of the
Turkifh
Empire.

any certain Mosch or Temple, that grant or gift is good, and exempted from any disposal or power of the Grand Signior. The Lands being thus originally in the Grand Signior, after the Conquests were made, and the Country secured, and in condition to be distributed, divisions were made of the Houses, Manors, and Farms among the Souldiery, whom they call *Timmers*, as the reward and recompence of their valour and labour ; in consideration of which, every one proportionably to his Revenue and Possession, is obliged to maintain horse and men to be always ready when the Grand Signior shall call him forth to serve him in the Wars ; by which means the whole Country being in the hand of the Souldiery, all places are the better strengthned, and the conquered people more easily kept from Mutiny and Rebellion ; not much unlike our tenure of Knights-service in *England*, and Lands held of the Crown, but with this difference, that we enjoy them by the title of a fixed and settled Law, never to be forfeited but upon Treason and Rebellion ; they enjoy them also by inheritance derived from the Father to the Son, but yet as usufructuary during the pleasure of the Emperour, in whom the propriety is always reserved, and who doth often, as his humour and fancy leads him to please and gratifie a stranger, dispossess an ancient Possessor, whose Family hath for many Generations enjoyed that inheritance. Sometimes I have heardwith the sighs of some, and the curse of others, how the Grand Signior heated in his hunting, and pleased with the refreshment of a little cool and chrystal water, presented him by a poor Peasant, hath in recompence thereof freed the Tenant from the Rent of his Landlord, and by his sole word confirmed to him the Cottage he lived in, the Woods, Gardens and Fields he manured, with as sound a title, as our long Deeds and Conveyances secure our Purchases and Inheritances in *England* ; and

Chap.II. the Turkish Polity.

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and this the former Master dares not name injustice, because this Tenant is now made Proprietor by the will of the Grand Signior, which was the same Title and Claim with his; Prescription, Tenant-right, and Custom availing nothing in this case. For if the Inheritance hath been anciently derived from Father to Son; the more is the goodness and bounty of the Emperour to be acknowledged, that hath permitted so long a succession of his favours to run in one Family, in whose power it was to transfer it to others.

The absolute and unlimited power of this Prince is more evident by the Titles they give him, as *God on earth, the shadow of God, Brother to the Sun and Moon, the giver of all earthly Crowns, &c.* And though they do not build and erect Altars to him, as was done to the Roman Emperours, when that people degenerated into a fashion of deformed adulation, wherein *Italy* is at present corrupted; yet the conception they have of his power, the Ray they conceive to be in him of divine illumination, is a kind of Imagery, and idolatrous fancy they frame of his Divinity. It is an ordinary saying among the *Turkish Cadees* and Lawyers, That the *Grand Signior is above the Law*; that is, whatsoever Law is written, is controllable, and may be contradicted by him: his mouth is the Law it self, and the power of an infallible interpretation is in him; and though the *Musii* is many times, for custom, formality, and satisfaction of the people consulted with, yet when his Sentences have not been agreeable to the designs intended, I have known him in an instant thtown from his office to make room for another Oracle better prepared for the purpose of his Master. Some maintain that the very oaths and promises of the Grand Signior are always revocable, when the performance of his Vow is a restriction to the absolute power of the Empire. And I remember when my

my Lord Embassador hath sometimes complained of the breach of our Capitulations, and pleaded that the Grand Signior had no power by simple commands to infringe Articles of peace, to which he had obliged himself by solemn Oaths and Vows; the Interpreters have very gently touched that point, and been as nice to question how far the power of the Grand Signior extended, as we ought to be in the subtle points of the Divine Omnipotence, but rather in contemplation of the Grand Signiors justice, wisdom, faith, and clemency, insinuated arguments of honour, convenience, and justice in maintaining the League inviolate with the King of *England*. It was *Justinian's* rule concerning the Prerogative of Princes; *Etsi legibus soluti sumus, tamen legibus vivimus*. That is, although the Majesty of Princes, and the necessity of having a supreme head in all Governments, did free and priviledge them from all punishment, and exempt them from the censure and correction of Law, that no earthly power could call them to account for their errors or disorders in this world; yet it is necessary to the Being of an absolute Monarch, to be a severe executioner of the Laws of his Country, and it is more his interest and security, than to act without rule, and always to make use of the power of absolute Dominion, which is to be applied like Phylick, when the ordinary force of nature cannot remove the malignancy of some peccant humours. The Grand Signior himself is also restrained by Laws, but without impeachment to his absolute jurisdiction. For when there is a new Emperour, it is the custom to conduct him with great pomp and triumph to a place in the Suburbs of *Constantinople* called *Job*, where is an ancient Monument of some certain Prophet, or Holy man, whom the *Turks* for want of knowledge in Antiquity and History, stile that *Job*, who was recorded for the mirror of constancy and patience.

For

Chap. II. the Turkish polity.

For they confound all History in Chronology, saying that Job was *Solomon's* Judge of the Court, and *Alexander* the Great, Captain of his Army. At this place Solemn Prayers are made, that God would prosper and infuse wisdom into him, who is to manage so great a charge. Then the *Mufly* embracing him, bestows his benediction, and the Grand Signior swears and promises solemnly to maintain the Mulseman Faith, and Laws of the Prophet *Mabomet*: and then the *Viziers* of the Bench, and other Bashaws, with profound reverence and humility, kissing the ground first, and then the hem of his Vest, acknowledge him their lawful and undoubted Emperour: and after this form of inauguration, he returns with the like solemnity and magnificence to the *Straglio*, (which is always the seat of the *Ottoman* Emperours.) And thus the Grand Signior retains, and obliges himself to govern within the compass of Laws, but they give him so large a latitude, that he can no more be said to be bound or limited, than a man who hath the world to rove in can be termed a prisoner, because he cannot exceed the Inclosure of the Universe. For though he be obliged to the execution of the *Mabometan* Law, yet that Law calls the Emperour the Mouth and Interpreter of it, and endues him with power to alter and annul the most settled and fixed Rules, at least to wave and dispense with them when they are an obstacle to his Government, and contradict (as we said before) any great design of the Empire. But the learned Doctors among the *Turks* more clearly restrain the Imperial power only to the observation of that which is Religious in the *Mabometan* Law, saying, That in matters which are Civil his Law is Arbitrary, and needs no other Judge or Legillator than his own will. Hence it is that they say, that the Grand Signior can never be deposed or made accountable to any for his crimes, whilst he destroys causelessly of his Subjects under his jurisdiction.

the number of one thousand a day; and in like manner hence it is, that though the *Mahometan* Law determines the testimony of two Witnesses of that Faith to be valid for the determination of all cases of difference; yet by our Capitulations it is provided, that no *Turkish* Witnesses, of what number or quality soever, can avail against any of the *English* Nation, by reason that the case being Civil is dispensable by the Imperial power; but I doubt, were any matter in question Criminal, (as we have never, God be praised, had occasion to put it to trial) the Capitulations would be forced to yield to the *Mahometan* Law, as being Religious and Divine, with which the Sultan hath no power to dispense. Of what consequence and benefit this absolute power hath been to the *Turks*, is evident by the extent of their Empire and success of their Arms. For if the Sultan pleases the Souldiery, no matter how the people in this Constitution is contented; and this was the conclusion of *Machiavel* upon this Government, in the nineteenth Chapter of his Book *del Principe*. And it must needs be a great advantage to a Commander, when the *Vtile* and *Justum* are reconciled and made the same, and that he meets no contradiction or opposition at home, which may retard or cross the great Designs abroad. The Emperour of *Germany* had doubtless sooner encountred the *Turks*, and given a stop to his free entrance the first year of the late War into *Hungary*, had he been absolute of the whole Empire, and not necessitated to expect the consent of his several Princes, and the result of a Diet, when the *Turks* were even ready to enter *Germany*. For when many heads or hands are required, all busines moves slowly, and more time is spent in agreement of the manner of action, in Arguments and Debates, (which are most commonly carried on by faction) than in the most difficult point of execution. It would seem a great clog to the Grand Signior to be obliged

obliged to depend on the bounty of his Subjects when he would make a War, or on the judgment of a Lawyer that should contradict and censure the actions of his Prince as irregular, and exceeding the privileges of his Prerogative. It is very difficult to understand how it is possible with these fetters for any Country or City ever to arrive to that height, as to be termed the Mistress of a great Empire, or a Prince be said to have a long arm, or embrace a large compass of the Globe, who is pinioned with the bands of his own Laws. But I confess it is a blessing and wonderful happiness of a people, Subjects of a gracious Prince, who hath prescribed his power within the compass of wholsome Laws, acknowledged a right of possession and propriety of Estate as well in his Subjects as himself, who doth not punish the innocent with the guilty, nor oppres without distinction, nor act the part of that King whom God gives in his wrath. But then they must content themselves with their own borders, or some neighbouring conquest, and this is better, and a greater glory and content, than the honour of being Slaves to the lust of a Monarch, whose Titles comprehend the greatest part of the world:

CHAP. III.

The Lesson of Obedience to their Emperour is taught by the Turks, as a Principle of Religion rather than of State.

THe absolute power in the Prince implies an exact obedience in the Subjects; and to instill and confirm that Principle no art or industry is wanting, in the education of those who are placed in the Seraglio,

Seraglio, with design of preferment to Offices and great Charges; so that even the Oath of Obedience which Friars, and other Religious men vow to their Superiors at their first initiation into Ecclesiastical Orders, is not more exactly or devoutly observed or professed by them, than this Doctrine of submission to the will of their great Master is carefully taught to his young Scholars, who stand Probationers and Candidates for all the Governments of the Empire. To die by the hand or command of the Grand Signior, when the blow is submitted to, with entire resignation, is taught to be the highest point of Martyrdom; and whose good fortune it is so to suffer is immediately transported to Paradise. *Kara Mustapha Paffaw* (a great Visier) after he had been so successful in all matters of his charge, and proved so excellent an Instrument of victories and services to his Master, that he was applauded by all to be a most happy and fortunate Minister, was so sensible of his own condition, and the favour of his Prince, that he confessed he was now arrived to the greatest glory and perfection he could in this life aspire to, and only wanted the holy Martyrdom, to die by the order and sentence of the Grand Signior as the reward of his faithfulness, and the consummation of all his Honours.

Such as receive any wages or pay coming from the Exchequer, or any Office depending on the Crown, have the Title of *Kul*, which is, the Grand Signiors Slave: such is the great Visier and all the Bashaws of the Empire, and it is more honourable than the condition and name of *Subject*; for they have a privilege over these, and can revile, beat and abuse them with authority; but the *Subject* cannot offer the least injury to the *Slave* without danger of severe punishment. *Slavery* among the *Turks* denotes a condition of entire resignation to the will and command of the Emperour, to perform whatsoever he signifies; or if possible,

possible, what he conceives: thought he command whole Armies of them to precipitate themselves from a Rock, or build a Bridge with piles of their bodies for him to pass Rivers, or to kill one another to afford him pastime and pleasure. They that have been where they have seen and known the manner of this blind obedience, may well cry out, *O homines ad servitutem paratos!* And doubtless the flattery used in the Seraglio towards the Prince by those that are near his Person, is proportionable to this condition of slavery they profess, and cannot but fancy a strange kind of projected baseness in all the deportment within the Walls of the Seraglio, when there appears so much condescension abroad to all the lusts and evil inclinations of their Master; so that a generous Prince (as some have been found among the Ottoman Emperors) though he desired not the publick liberty, would yet be weary of this slavish compliance, and seek other counsel and means to inform himself of the true state of his own and other Kings Dominions, than such as proceed from men unexperienced in any other Court or Country than that they live in. This flattery and immoderate subjection hath doubtless been the cause of the decay of the Turkish Discipline in the time of Sultan *Ibrahim*, when Women governed, and now in this present Age of Sultan *Mahomet*, whose counsels are given chiefly by his Mother, *Negroes*, Eunuchs, and some handsom young Mosayp or Favorite; seldom any from without being permitted, or have their spirits emboldened to declare a truth, or are called to give their counsel in matters of greatest importance. So that this obedience which brave and wise Emperors have made use of in the advancement of noble exploits, and enlargement of their Empire, is with effeminate Princes (delighted with flattery) the snare of their own greatness, and occasion of weak counsels and means in the management

*Qui li-
veratatem
publicam
nolit,
cum pro-
jetat ser-
vientium
patientiae
tadefat.*
Tac.

ment of great designs. If a man seriously consider the whole composition of the *Turkish* Court, he will find it to be a Prison and a Banniard of Slaves, differing from that where the Galley-slaves are immured, only by the ornaments and glittering outside and appearances: here their chains are made of Iron, and there of Gold, and the difference is only in a painted shining servitude, from that which is a squalid, sordid, and a noisom slavery. For the youths educated in the *Seraglio* (which we shall have occasion to discourse of in the next Chapter) are kept as it were within a prison, under a strange severity of Discipline, some for twenty, thirty, others forty yeares, others the whole time of the age of man, and grow gray under the correction of their *Hogiaes* or Tutors. The two Brothers of this present Grand Signior, are also imprisoned here, restrained with a faithful and careful guard, and perhaps are sometimes permitted out of grace and favour into the presence of their Brother, to kiss His Vest, and to perform the offices of duty and humility before their Princee. The Ladies also of the *Seraglio* have their faithful keepers of the black Guard to attend them, and can only have the liberty of enjoying the air which passes through Grates and Lattices, unless sometime they obtain license to sport and recreate themselves in the Garden, separated from the sight of men by walls higher than those of any Nunnery.

Nay, if a man considers the contexture of the whole *Turkish* Government, he will find it such a Fabrick of slavery, that it is a wonder if any amongst them should be born of a free ingenuous spirit. The Grand Signior is born of a slave, the Mother of the present being a *Circhafian*, taken perhaps by the *Tartars*, in their incursions into that Country. The Viziers themselves are not always free born by Father or Mother; for the *Turks* get more children by their slaves

slaves than by their Wives, and the continual supply of slaves sent in by the *Tartars*, taken from different Nations, by way of the black Sea, (as hereafter we shall have occasion to speak more fully) fills *Constantinople* with such a strange Race, mixture, and medley of different sorts of bloud; that it is hard to find many that can derive a clear Line from ingenious Parents: So that it is no wonder that amongst the *Turks* a disposition be found fitted and disposed for servitude, and that is better governed with a severe and tyrannous hand, than with sweetness and lenity, unknown to them and their fore-fathers: as *Grotius* takes this Maxim out of *Aristotle*, *Quosdam homines naturâ effe servos*; i. e. *Ad servitutem aptos*; & *ita populi quidem, eo sunt ingenio ut regi quam regere norint rectius*. But since it appears that submission and subjection are so incident to the nature of the *Turks*, and obedience taught, and so carefully instilled into them with their first Rudiments; it may be a pertinent question, how it comes to pass, that there are so many mutinies and rebellions as are seen and known amongst the *Turks*, and those commonly the most insolent, violent, and desperate that we read of in story. To let pass the mutinies of former times in the *Ottoman* Camp, and the usual, though short rebellions of ancient days I shall instance in the causes and beginnings of two notorious disturbances, or rather madneses of the Souldiery not mentioned in any History, which being passages of our Age, deserve greatly to be recorded.

This obedience then that is so diligently taught and instilled into the Turkish Militia (as to the *Spasbees* in their *Seraglios*, or *Seminaries*; the *Janizaries* in their Chambers) sometimes is forgot when the passions and animosities of the Court (by which inferior affections are most commonly regulated) corrupt that Discipline, which its reason and sobriety instituted. For

the affections of Princes are indued with a general influence, when two powerful parties aspiring both to greatness and authority, allure the Souldiers to their respective Factions, and engage them in a Civil War amongst themselves ; and hence proceed seditions, destruction of Empires, the overthrow of Commonwealths, and the violent death of great Ministers of State.

And so it hapned when ill Government and unprosperous successes of War, caused disobedience in the Souldiery, which some emulous of the greatness of those that were in power, nourished and raised to make place for themselves or their party. For in the time of *Sultan Mahomet*, the present Grand Signior, when the whole Government of the Empire rested in the hands of one *Mulki Kadin*, a young audacious woman, by the extraordinary favour and love of the Queen Mother (who, as it was divulged, exercised an unnatural kind of carnality with the said Queen) so that nothing was left to the counsel and order of the Vizier and grave Seniors, but was first to receive approbation and authority from her ; the black *Eunuchs* and *Negroes* gave Laws to all, and the Cabinet Councils were held in the secret Appartments of the Women ; and there were Proscriptions made, Officers discharged, or ordained as were most proper to advance the interest of this Feminine Government. But at length, the Souldiery (not used to the tyranny of women) no longer supporting this kind of servitude, in a moment resolved on a remedy, and in great tumults came to the *Seraglio*, where commanding the Grand Signior himself to the *Kirsch*, or banqueting house, demanded without further Prologue the heads of the favourite *Eunuchs* ; there was no Argument or Rhetorick to be opposed to this unreasonable multitude, nor time given for delays, or consultation ; but every one of the accused, as he was

was entred into the Souldiers Roll or Catalogue, and required, being first strangled, was afterwards thrown head-long from the Wall of the Garden, and committed to the farther satisfaction of their enemies revenge, by whom from thence they were dragged to the *Hippodromo* and before the new *Mosque* cut into small pieces, and their flesh roasted and eaten by them. The day following they apprehended *Mulki*, and her Husband *Schaban Kalfa*, both whom they put to death; nor ended this tumult here, until by means of dissention between the *Spahees* and *Janizaries*, the principal Ministers found means and opportunity to interpose their power; and having executed several of the *Spahees*, and performed other exemplary parts of Justice, reduced matters to some kind of quietness and composure; and thus order results often from confusion, and tumults in corrupted Commonwealths have operated good effects to the redress of several evils. But besides this insurrection or mutiny of the *Janizaries*, have succeeded divers others; but because there hath been no disorder amongst them so notorious and memorable, as that which occasioned the death of *Kiosem*, Grandmother to the present *Sultan*, we have thought fit to record the certain particulars of it to all posterity.

CHAP. IV.

A true Relation of the Designs managed by the old Queen, Wife of Sultan Amet, and Mother of Sultan Morat, and Sultan Ibrahim, against ber Grand-child Sultan Mahomet who now Reigns ; and of the death of the said Queen and her Complices.

After the murder of Sultan Ibrahim, by conspiracy of the Janizaries, Sultan Mahomet (eldest Son of the late deceased Emperour, a child of nine years old) succeeded in the Throne of his Father ; and the tuition of him, and administration of the Government (during his minority) was committed to the old Queen, the Grandmother, called Kiosem ; a Lady, who through her long experience, and practice in affairs, was able, and proper for so considerable an office ; and so the young Sultan was conducted to the Mosch of Einub, where with the accustomed Ceremonies, his Sword was girt to his side, and he proclaimed Emperour through all the Kingdoms and Provinces of his Dominions.

For some time this old Queen governed all things according to her pleasure, until the Mother of this young Sultan (as yet trembling with the thoughts of the horrid death of her Lord ; and fearing lest the subtil and old Politician the Grandmother (who had compassed the death of her Husband, should likewise contrive the Murder of her Son) grew hourly more jealous of his life and safety ; which suspicion of hers was augmented by the knowledge she had of the ambitious and haughty spirit of the Grandmother, and the

the private treaties, and secret correspondence she held with the *Janizaries*, which compelled her to a resolution of making a faction likewise with the *Spabees*, and *Pashaws*, and *Beyes*, who had received their Education in the *Seraglio*, being a party always opposite to the *Janizaries*. These she courted by Letters, and Messages, complaining of the death and Murder of the *Sultan* her Husband, the Pride and Insolence of the *Janizaries*; and small esteem was had of her Son, their undoubted Prince; adding, that if they provided not for their own safety, the Old Queen would abolish both the name and order of *Spabees*. The *Afriatrick Spabees* awakened hereat, with a considerable Army marched to *Scutari* under the Conduct of *Gurgi Nebi*, and demanded the heads of those who had been the *Traytors* and *Conspirators* against the sacred Life of their late Sovereign; all which were then under the protection of the *Janizaries*, and supported by the powerful Authority of the Queen Regent. Upon this Alarm, the Grand Viceroy, (called *Morat Pashaw*) who had had his Education amongst the *Janizaries*, being adored by them as an Oracle, and engaged with them in the late Treason against the *Sultan*, speedily passed over from *Constantinople* to *Scutari*, with an Army of *Janizaries*, and others of his favourites and followers, transporting likewise Artillery and all necessaries for entrenchment; some skirmishes passed between the Van-guard of the *Spabees* and the *Deli* (which are the Viceroy's guard) and thereby had engaged both the Armies; but that the two Chief Justices of *Anatolia* and *Greece* interposing with their grave and religious countenances, preached to them of the danger and impiety there was in the effusion of *Musselmins* or believers blood; and that, had they any just pretences, their plea should be heard, and all differences decided by the Law. These, and such like persuasions made impres-

sion on *Gurgi Nebi*, and other *Spabees*; and the posture they found their Adversaries in, to give them battel, made them inclinable to hearken to proposals for accommodation; but especially their courages were abated by what the Justices had declared, that in case they repaired not to their own homes, the Vizier was resolved to burn all the Rolls, and proclaim a general *Nefraum* through the whole Empire; (which is an Edict of the King and *Mufii*, commanding all the *Turks* of his Kingdoms from seven years old and upward to arm and follow him to the War.)

The *Spabees* hereupon dispersed themselves; and from their retreat encreased the Pride of the *Janizaries* Faction, and of their chief Commanders, viz. *Becas Aga*, highly favoured by the Queen Regent; *Kul Kiabia* Lieutenant of the *Janizaries*, and *Kara Chiaus* a follower of *Becas*, who now esteemed themselves absolute Masters of the Empire. These three now governed all matters, contriving in their secret Councils the destruction of the *pabee*s; especially those famed for Riches and Valour; and as one of the first rank, gave order to the *Pasha* of *Anatolia* to take away the life of *Gurgi Nebi*, whom accordingly he one day assaulted in his quarters, and being abandoned by his Souldiers shot him with a Pistol, and sent his head to *Constantinople*.

The *Spabees* exasperated hereat, entred into private Councils and Conspiracies in *Anatolia* against the *Janizaries*, drawing to their party several *Beyes* and *Pashaws* of *Asia* (and particularly one *Ipsir a Circassian* born but educated in the *Sersaglio*, a Person of a courageous spirit, and powerful in men and treasure) assaulted many quarters of the *Janizaries* in *Asia*, and cutting off their arms and noses, miserably slaughtered as many as fell into their hands.

On the other party *Becas Aga*, secure in his condition,

tion, amassed wealth with both hands by new Impositions, Rapine, and other arts ; causing to be coined at Belgrade three hundred thousand Aspers, one third Silver, and two of Tin ; these Aspers he dispersed amongst the Tradesmen and *Artisans*, forcing others to exchange his false metal for Gold, at the value of 160 Aspers for the Hungarian Ducat. The people sensible of the cheat, begun a mutiny in the quarter of the *Saddlers* at Constantinople, which increased so fast, that the whole City was immediately in a general uproar : this tumult was violently carried to the place of the *Mufiy*, whom they forced with the *Seigb* (who is the Grand Signiors Preacher) and the *Nakib Esref*, or Primate of the Mahometan Race, to accompany them to the *Seraglio*, where at the inward gate of the Royal Lodgings, with clamours and out-cries they made their complaint. In this danger the Grand Signior was advised by the *Capi Agasi*, and *Solyman Aga*, the *Kuzlir Aga* or chief Eunuch of the Women, that this happy conjuncture was to be embraced for the destruction of *Bellas* and his Complices ; but fear, and too much caution hindered that design for the present ; only it was judged fit, for satisfaction of the multitude, that *Melek Abmet Pashaw* (then Prime Viceroy, and yet a slave to the lusts of the *Janizaries*) should be deprived his office ; which was immediately effected ; and the Seal taken from him was delivered to *Siaus Pashaw*, a stout and valiant person. This Viceroy being jealous of his own honour, and jealous for the safety of the Empire, cast about all ways to suppress the arrogance of *Bellas* and his adherents ; lest the like shame and misfortune should befall him, as did to *Murad Pasha*, one of his late Predecessors in the Office of Viceroy, who for dissenting from *Bellas* in opinion, had lost his life, had he not escaped his fury by flying into Greece. The times were also troublsome, and full of danger ; the *Janizaries*

garies kept guard in the streets, not suffering so much as two Citizens to walk together, for prevention of secret consultations; many *Artisans*, or handy-crafts men were imprisoned, as principal in the late tumult, against the consent and order of the new *Visier*; the Court was also divided; The *Sultans* party contrived to surprize and kill the rebellious Commanders of the *Janizaries*, and that the day following, the Lieutenant of the *Baltagees*, or Hatchet-men, should encounter *Kul-chiachia* as he came according to custom to the *Divan*, and slay him; but the Old Queen being of a contrary Faction, with threats and menaces frightened that Officer from his design. The two Queens were exasperated highly against each other; one to maintain the Authority of her Son, and the other her own; in the City the confusion grew greater; the *Janizaries* were not pleased with the election of *Siam Passa*, knowing him to be averse to their Faction; but yet considering the state of the times, they endeavoured with fair promises to allure him to their party. The Old Queen by Letters advised *Becias* of all matters that were discoursed in the *Seraglio*, intimating that the Young Queen was Author of all these disturbances, and that therefore as a remedy of all these evils, it was necessary, that *Sultan Mahomet* should be deposed, and his younger Brother *Solyman* placed in his stead, who having a Mother, would be absolutely subject to her tuition: She added likewise that *Solyman* was a lusty youth, corpulent and Majestical, whereas *Sultan Mahomet* was lean, weakly, and unable for the Crown. *Becias* having received this Message from the Queen Regent, assembled a Council at *Orta-giami*, (that is the *Janizaries Mosch*) where was great and solemn appearance both of the Souldiery and Lawyers, (which latter are of the spiritual function among them) some out of friendship to their party, and others for fear

fear of their power ; only the Vilier was wanting, whom they sent to invite, out of an opinion that he might be drawn to their side, and in case they found him opposite, then not to suffer him to escape alive from their Councils. It was then two hours in the night, when this message came to the Vilier; and though it was against the state and gravity of a Vilier to go to any, but his Master ; yet he thought it now time to dissemble, and overcome the greatness of his mind ; and so with a private retinue went to the *Mosch*, where the first he encountred was a Guard of ten thousand *Janizaries* armed with their Muskets and Matches lighted, which at first so dismayed him that he had some thoughts of returning ; but afterward recovering himself, and taking courage, resolved to proceed ; and coming to the *Mosch*, *Becas* vouchsafed not to meet him, but sent another to perform that Ceremony ; at which neglect though the greatness of his spirit could scarce contain it self ; yet supressing his choler, addressed himself to the feet of *Becas*, who scarce arising gave him a faint well-com ; and setting him on his left hand, (which is the upper hand with the *Turkish* Souldiery) began to profound to him his new designs, and first that it was necessary, that the present King should be deposed, and *Solyman* Crowned in his place ; that the Canons of the Imperial *Seraglio* should be reformed ; and that whereas the Children of divers Nations were yearly collected for the service of the Grand Signior, none should for the future have admission there, but the Sons of *Janizaries* : The Vilier consented to all that was proposed, professing a sincere affection and reality to them, and their party, swearing upon the *Alchoran*, with the most horrid imprecations on himself and his family, if he were not faithful to them and their designs ; which gave *Becas* that satisfaction that he began to perswade himself, that the

Vilier

Visier was really a confiding person, and one affectionate to their interest ; and so partly from this consideration, and partly out of a confidence of his own strength, and inability of the Visier to hurt him, fairly took his leave of him, and so dismissed his *Kalaba Divan*, or his confused Council. But the *Cbiabia Bei* (or Lieutenant General of the Janizaries,) and *Kara-Cbiasu* reproved very much *Bedas* for permitting the Visier to escape with his life, saying, he had done ill in suffering the bird to escape out of the Cage; that he had released one, and permitted him to carry his head on his shoulders, who would shortly take off theirs, with many words of the like effect. But *Bedas* slighted their reproof, as proceeding from want of courage, and the ignorance of their own power ; and that the time until morning was so short, that should the Visier intend to countermine them, he was wholly unable, being unprovided both of Power and Counsel. The Visier being gone free, went apace to the *Seraglio*, with two men only, thanking God as he walked, that he was freed from the hands of those Tyrants and Villains ; and coming to the Iron gate, intending to pass through the Garden, he found it open contrary to the custom, and enquiring of the *Boftangees* or Gardiners the reason, he could learn nothing farther from them, than that it was the order of the Old Queen ; who (as it appeared afterwards) expected her Confidants who might withdraw her that night into some retirement where she might remain secure from the dangers of the ensuing day. The Visier being entred, went softly to the *Sultans Appartments*, and in his way by good chance met with the *Kuzlir-Agasi Solyman Aga*, the chief Eunuch of the Women, who in the dark was making his rounds about the old Queens Lodgings ; by the Visiers voice *Solyman* knew who he was but was amazed at his unseasonable Visit, yet understanding the business,

business, thanked him for his Vigilance ; adding, that he had also observed that the old Queen, contrary to her custom, was not yet gone to bed, who did at other times at two houts in the night dispose her self to rest, only this Evening she had entertained her self in company of her Eunuchs, and Favourites, with Musick, Singing, and other unusual delights. Wherefore after some short deliberation, the Vifier, *Solyman Aga*, and others of the Kings Eunuchs went to the quarters of the Old Queen, and offering to enter forcibly, were repulsed by the Queens Eunuchs ; but *Solyman Aga* being a stout man drew his Dagger and struck the chief Chamberlain *Bash Kapa Oglar* on the face, upon which the other Eunuchs who accompanied *Solyman* entred furiously with their Daggers, at which the Eunuchs of the Queen flying, she remained alone in the Chamber, where she was committed to the Custody of the Kings Eunuchs. The fugitive Eunuchs would immediately have escaped out of the Seraglio, but the Gates were first shut by order of *Solyman Aga*, so that they with all other favourites of the said Queen were taken and secured in safe hands. This Victory was so secretly obtained, that they received no alarm in the Royal Lodgings, though near adjoyning ; so that the Vifier and *Solyman Aga* went to the Chamber where the King slept, and lifting up the Antiport, made a sign of silence to the Ladies of the Guard, commanding by dumb motions that the young Queen should be awakened (for it is the custom in the Grand Signiors Court to speak by signs, to prevent noise, and as if there were some point in it of Majesty and decency, they have practised this mute language so fully, that they are able to recount stories in it.) The Ladies hereupon gently rubbing the Queens feet, raised her out of her sleep, and gave her to understand that *Solyman Aga* would speak with her ; wherat the Queen surprised, leapt

leapt from her bed to speak with him, and was scarce informed of the busines before she became so affrighted, that she could not contain her self within the bounds of moderation or silence, but with a great cry ran to take her Son as one distracted, and catching him up in her arms, cryed out, O Son, you and I are dead; the Grand Signior likewise as a Child bewailed himself, and falling at the feet of *Solyman Aga*, said *Lala, Lala Kurtar-beni*; which is Tutor, Tutor save me: He not without tears took his Lord into his arms, and with the Visier encouraged the Child and his Mother, protesting that they would rather die, than live to behold so horrid a ruine; and so accompanied him (some Ladies carrying before Torches lighted in their hands, to the *Hozoda*, which is the Presence Chamber, or place where the Principal Officers of the Court attend. Upon the approach of the Torches, the Guard which watched in this Chamber was amazed, and walking towards the light to discover what there was, perceived that the Grand Signior was coming thither, and thereupon returned again with all haste to awaken their companions, and calling them immediately to repair to their due service. The Grand Signior being seated on a Throne, which is always remaining in the Presence Chamber; the Officers hereof (which are in number forty) presented themselves before him, desiring to know if his Majesty had any thing wherein to employ their Fidelity and Service. Hereat *Solyman Aga* said, *He that eats the Kings bread, should apply himself to the Kings service; we suffered the Traitors to destroy Sultan Ibrahim, and now they would also take this out of our bands; To you it belongs, who are His Majesties Principal Servitors, to afford him your utmost assistance.* *Egiusi Muffapba Passa*, Sword-bearer to the Grand Signior, and chief of the Presence Chamber, a man of a Lions heart and undaunted resolution, understood some-

something formerly of the bad inclinations of the old Queen towards the King, readily replied, Great Master be not troubled, to morrow you shall see (God willing) the Heads of your Enemies at your feet. The Visier and others in the mean time after a short Consult, fell to act, the exigency of their Affairs admitting no delays; and in the first place, Pen and Ink being brought, an Order was presented to the Grand Signior to be subscribed for arresting the *Bessangi-Pasha* as a Traitor, for having against the rule of the night kept open the Gate of the Kings Garden. This was done in an instant, he removed from his Office, and another constituted in his place, and at the same time the Oath of Allegiance was administred to him, who calling together the Gardiners in number about five hundred, caused them also all to swear faithful obedience to the Grand Signior, and to remain all that night, keeping good Guard at the Gates and Walls of the Gardens. In the next place the *Icboglans* were called up (who are the Grand Signiors Pages) and to proceed with the more privacy and least confusion, they went first to the Chamber of the *Capa Agasi* (who by his Office is over all the Youth of the Seraglio) and knocking gently at the Window, the Guards came at the noise, and demanded what the matter was? They answered, Awake the *Capa Aga*, and let him speak to us at the Window. But the *Capa Aga* would first know who they were that would speak with him: and when it was told him that it was the Visier and the *Custir Aga*, he answered, I am indisposed and cannot rise, but utter what you have to say at the Window, so they said, by his Majesties Order go and raise all the *Icboglans* in the Seraglio, upon an important occasion; and yet the *Capa Aga* would not stir, so that some believed him confederate in the Conspiracy; but the truth was, he was an ancient Man of ninety years, and unhealthful in his body. Wherefore

fore Salyman Aga cried with a loud voice, *Aga raise the Ichoglans, Our King is ready to be taken out of our bands*; but the *Capa Agasi* persisted that he would not raise the *Ichoglans* or Pages, unless he brought a Command in writing from the King. In the Interim the Servants of the *Capa Aga* awakened, and hearing his discourse, could not contain themselves, but without farther order run to both the greater and lesser Chamber of the Pages; the *Butler* came to that which is called the greater Chamber; it was then five hours in the night when he entred in, and running to the middle of the Chamber which was eighty paces in length, he made a stop and clapped his hands together; (To make such a noise in the *Seraglio* at night is a high misdemeanor) at which some being awakened, raised up their heads, and startled at such an unusual alarm, enquired the reason of it; at which he again clapping his hands, and crying out, Arise, the Grand Signior is like to be taken out of our hands, the whole Chamber was raised; so that you might have seen all the *Ichoglans* iu number above six hundred to rise and run in a confused manner, some without Cloaths, some without Arms to fight, some to fly, supposing the *Janizaries* were already entred the *Seraglio*. In this amaze came a Guard of Black and White Eunuchs to the door, advising them to arm themselves with what weapons were next at hand, and there to remain until they received farther Orders. All the other Chambers of Pages and Officers were in the same confusion, and were commanded in the like manner to arm themselves. The Grand Signior all this time fearing he should be put to death as his Father was, could not be pacified until *Mystapha Pasha* his Sword-bearer taking him by the hand, shewed him his Attendants all armed, and ready at his command; and passing by one of the Windows of the Lodgings, was descried by a young man, who cried out with a

loud

loud voice (God grant our King ten thousand years
of life) at which all the Chamber shouted, * *Allab*, * A shout
Allab; this acclamation rang through all the *Seraglio*, used by
so that it reached the more remote quarters of the the Turke
Drogists, Cooks, Pole-axe-men, Faulconers, and others, when they
who being ready and armed as the others, answered
with the like shout.

These preparations were not only in the *Seraglio*,
but likewise without; for the Vicer had given order
to all the *Bashaws*, and *Beglerbegs*, and other his
Friends, that without delay they should repair to the
Seraglio with all the force they could make, bringing
with them three days provisions, obliging them under
pain of death to this Duty. In a short space so
great was this concourse, that all the gardens of the
Seraglio, the outward Courts, and all the adjoining
streets were filled with armed men: from *Galata* and
Tophana came Boats and Barges loaden with Pow-
der, and Ammunition, and other necessaries; so that
in the Morning by break of day appeared such an Ar-
my of Horse and Foot in the Streets, and Ships and
Gallies on the Sea, as administred no small terror to
the *Janizaries*; of which being advised, and seeing the
concourse of the people run to the assistance of the
King, they thought it high time to bestir themselves;
and therefore armed a great Company of *Albaneses*,
Greeks, and other Christians, to whom they offered Mo-
ney, and the Titles and Priviledges of *Janizaries*,
promising to free them from *Harach*, or Impositions
paid by the Christians; which Arguments were so
prevalent, that most taking Arms, you might see the
Court and City divided, and ready to enter into a most
dreadful confusion of a Civil War.

In the *Seraglio* all things were in good order, the
Morning Devotions being finished, the *Balstagees* (who
are a Guard that carry Poleaxes) called to the Pa-
ges to joyn with them, and accompany them to the
Presence

Presence Chamber. These *Baltagees* were in number about two hundred strong, of large stature, and of admirable agility; at whose beck the Pages ran with all alacrity to the door of the Chamber, where they at first received a repulse from the Master of the Chamber who was an Eunuch, and one faithful to the Old Queen's interest, who to yield all possible furtherance towards the protection of her Person, reproved the insolence of the Rout in coming so boisterously to the Royal Lodgings: to which they unanimously answered that they would speak to His Majesty, and that it was their desire to have the Old Queen (Enemy to the King, and the *Mahometan* Faith) put to Death; at which words he being enraged, and relying on his Authority, reproved them with terms of Rebels and Traitors to their Master. *What have you to do with the Queen?* (said he?) *Are you worthy to open your mouths against her Serene Name?* He reiterating these and the like words, one of this Rabble said, Kill that Cucold, for he is also an Enemy of the Faith; and whilst one lifted up his hand to strike him, he fled by the way of the *Tarras* into the Garden, whither being pursued by five or six of them, he was overtaken, and catching him by the Collar would have cut his throat, but that at his earnest entreaty they gave him so much liberty as first to cast himself at the feet of the *Sultan*: whither being dragged, he delivered to the King a Seal, and a Key of Secret Treasure, and being about to say something in his own behalf and defence of his life, a bold youth of these *Baltagees*, called *Jalcb-Leferly*, struck him on the head with his Axe, and cleft it into two pieces; the others seeing this first blow given him, fell on him with their Symeters and cut him to pieces: his bloud and brains were dashed on the rich Carpets, which moved fear in many, who were secretly of the conspiracy with the Old Queen. The Young King himself ignorant of the good

good intentions of his Servants, at the sight of bloodshed, being yet tender-hearted, cried, and closely embraced the *Selisbiar*, who then held him in his arms; but upon the removal of the Corps out of his sight, and some smooth words, as that it was a sacrifice of love to him, and the like, his childish tears were soon wiped away. In this interim the new created *Mofiz* and *Kenan Pasha*, one of the Vifiers of the Bench, and *Balykade Efendi*, who was formerly Lord Chief Justice, and well-affected to the *Spabees* Party entering the *Hazoda*, or Presence Chamber, perceiving a tumult in his Majesties Presence with different voices and Languages, for some cried in *Georgian*, others *Albanian*, *Bosnian*, *Mengrelian*, *Turkish*, and *Italian*, remained in great confusion how to proceed with order and reason in this important affair; For the *Mofiz* and others were of opinion that the Sentence against the Old Queen was not rashly to be pronounced, and so the matter might calmly be debated, and if possible, an expedient might be found for saving her life, and securing the *Sultan*: But the Rabble impatient of delay, cried out, defer not the Sentence; for otherwise we shall esteem thee as one of her Adherents. By this time news was come to the Young Queen, that there had been a fight in the Streets; who as yet doubtful of the success, and fearing if the *Janizaries* should gain the advantage, *Bectas* would revenge the blood of the Old Queen by her death, came covered with a Vail into the Presence Chamber, saying as she passed, *Is this the Reverence you owe to the King your Lord? Do you know the place where you are? What would you have of a Woman? Why do you busie yourselves in the Kings affairs?* Some presently apprehended that this was only a Plot of the Young Queen to make the World believe she would rather afflict the Grand-Mother than contrive against her, which made the Pages the more importunately to persist with the

Mufti; for the *Fetsa* or Sentence against her. But one of the Pages suspecting that this Woman so veiled, might be the Old Queen her self, cried out, This is she you seek for ; she is in your hands, take your Revenge upon her : at which some bestirring themselves to seize her, she ran to the feet of her Son, and laying hold on him, cried out, No, no, I am not the Grandmother, I am the Mother of this His Majesty ; and wiping the tears from the Eyes of her Son with her Handkerchief, made signs to keep back, which restrained the forwardness of some who pressed to lay violent hands upon her. The *Mufti*, who observed the carriage of the Rout, and their earnest desires which could not be resisted, feared, if he gave not his concurrence, he himself should be killed, and the rather because he over-heard the old *Kenan Pasha* discourse with the Visier to the like effect. So that after some pause and Consultation with the other chief Ministers, it was resolved to supplicate His Majesty for his consent ; which was done in these words ; Sir, The will of God is, that you consign your Grand-Mother into the hands of Justice, if you would have these Mutinies appeased ; a little mischief is better than a great one ; there is no other Remedy ; God willing the end shall be prosperous. Pen and Ink being brought, the *Mufti* wrote the Sentence, and the Grand Signior subscribed it, which was, that the Old Queen should be strangled, but neither cut with Sword, nor bruised with blows. The Writing was delivered into the hands of one of the Chamberlains, to whom by word of mouth it was ordered that they should carry the Queen out by *Cushana* (or the Gate of the Birds) so as she might not die in sight or hearing of the Grand Signior. The *Icbogians* advancing the Royal Command on high with their hands, went out of the Presence with a great shout, crying, *Allab, Allab*, to the door of the Womens Lodgings, where they met some

Black Eunuchs keeping Guard, who upon the sight of the *Imperial Firme*, and the command of *Solyman Aga*, gave them admittance, upon condition that twenty persons only should enter the Chambers. Those who were best armed went in, and passing through the Chambers of the Virgins, were met by the *Queens Buffone* with a Pistol in her hand, who demanding what they would have, they answered the King's Grandmother; she replied, I am she, and with that offered to discharge her Pistol, but it took fire only in the Pan; with that the *Icboglans* laid hold on her, supposing her to be the Queen; but being better advised by *Solyman* the *Kuzlir Aga*, and directed to the Chamber where the Queen was; the door being opened, they perceived the Room to be dark (for the Womens quarters in the *Seraglio* for the most part are made obscure and close, and lights are burnt in them day and night) and the old Queen had at the approach of these Officers extinguished her Candles, and got into a great Press, and there covered her self with Quilts and Carpets; but Torches being brought in, they looked all about, and descired nothing; at which they were enraged against *Solyman*, and would have killed him, saying, that he was the cause the Queen had escaped. But *Solyman* advising them to search more narrowly, one called *Deli Dogangi*, got upon the Press, and removing the Cloaths, discovered the Queen, who had thrust her self into a corner; at which she softly thus entreats him, *O brave man be not cruel unto me*; and promised she would give to every *Icbolan* five Purses a man (each Purse consisting of five hundred Dollars) if they would save her life. It is not the time of ransom, Traitor, said he: and taking her by the feet drew her forth; the Queen rising up put her hand into her Pocket, and threw out handfuls of *Zaichins*, hoping that whilst they were scrambling for the Gold she

might have an opportunity to escape; some of the young men gathered up the Money, but the *Dogangi*, like a Dog of the Game, left her not, and at length though she were heavy, cast her down. The Others offered at her life, and particularly an *Albanese* called *Ali Boftangi*, who seeing two great Jewels at her ears, immediately catched at them, and tore them thence. They were two Diamonds of the bigness of Chesnuts cut angularly, and beneath each Diamond was a Ruby to set it off. Those ear-rings were given her by *Sultan Ashmet* in the time of her most flourishing Age, and his greatest affection. 'Tis said that such Jewels cannot be found in all the Great *Turk* Treasure, and were esteemed by the most skilful Jewellers worth a years Revenue of Grand *Cairo*. This *Ali* shewed the Jewels to his Comrade, demanding the value of them, and his Counsel whether to conceal or reveal them: but the Comrade prized them at that rate, that the stout young man could not sleep day nor night, being always in fear lest the Jewels should not be kept hid; and apprehending that they became none but the Grand Signior to wear, went and delivered them to *Solyman Aga*, who in recompence thereof presented him with sixteen *Zaichins* which he accepted, desiring also to be admitted into the Chamber of the Treasury, which was granted him. Others also plucked her, some by the hands, others by the feet, some rifled her Cloaths, for she was furnished throughout with things of great value sewed in her Garments, and especially in her Sable Furs, which contained also certain Magick Spells, by which she conceived she had tied the Tongues of all the Emperours living in her time. The Person who gave me this relation, informed me, that he had seen a certain Lock admirably made, and engraved with the Names of *Murad* and *Sultan Ibrahim*; it was made by a famous *Gindgi*, a very ignorant

rant Fellow, but a Superstitious, Crafty Liar, by which Arts finding access, in shorke time he became a chief Favourite of *Sultan Ibrabim*, and from a poor Student, called by the *Turks* a *Softa*, he grew so rich in two years, that none in *Constantinople* was comparable to him.

But to return to the Queen now assaulted by furious young men greedy of riches; she was in a moment despoyled of her Garments; her Furs were torn off into small pieces; and being stript of her Rings, Bracelets, Garters, and other things, she was left naked without a Rag to cover her, and dragged by the feet to the *Cushana*: and being at the place of her execution, the young Officers found themselves unprovided of a Cord to strangle her, so that crying out for a Cord, one ran to the Royal Chappel, and thence took the Cord that upheld the great Antiport of the *Moscb*, which being twined about the Queens neck, the aforesaid *Dogangi* getting upon her back, pitched her neck with his hands, whilst the others drew the Cord. The Queen though she were by this time besides her senses, and worn out with Age, being above eighty years old, and without teeth: yet she with her Gums only did bite the Thumb of his left hand, which by chance came into her mouth, so hard that he could not deliver himself until with the haft of his Poneyard he struck her on the fore-head near her right eye. There were four that strangled her; but being young Executioners, laboured long to dispatch her, till at length the Queen leaving to struggle, lay stretched out, and was supposed to be dead, and so crying (*Vldi, Vldi*) she is dead, she is dead, ran to carry the news thereof to His Majesty; but being scarce out of sight the Queen raised her self up, and turned her head about; upon which the Executioners being again called back, the Cord was a second time applied, and wrung so hard with the haft of a hatchet,

that at length she was dispatched, and the News carried to the Royal Chamber. The black Eunuchs immediately took up the Corps, and in a reverend manner laid it stretched forth in the Royal *Mosch*; which about four hundred of the Queens Slaves encompassing round about with howling and lamentations, tearing the hair from their heads after their barbarous fashion, moved compassion in all the Court.

This work being over, the Vilier having given thanks to the *Icbogians* or Pages for their pains, gave order to produce the Banner of *Mahomet*, which is carefully and reverently kept in the Treasury; which being produced, obliges all of that faith from seven years and upward to arm and come under it. The Banner being brought forth with a rich covering, was advanced with great shouts of *Allah, Allah*; and carried by the *Icbogians* out of the chief Gate of the *Seraglio*, where it was shown to the people, who with wonderful admiration and Devotion beheld their glorious Standard; order was also given to proclaim through the whole City the Procession of the Heavenly Banner; for they say that the Angel *Gabriel* brought it to *Mahomet* in the time of a great War made against the Christians, as an infallible sign and evidence of Victory. The opinion of this superstitious Flag so prevailed, as it brought not only the young and healthful to fight under it, but sick, and old, and Women judged themselves obliged to run to the defence of this holy Ensign. The News hereof, and the death of the Old Queen coming to the old Chamber of the *Tanizaries*, several of them, and those also of the principal Heads began to murmur, that it was now necessary to lay aside their private interests, and have a respect to their faith and their souls; for should they oppose the Heavenly Banner, they should run themselves into the state of *Gaurs* or Infidels, and become liable to the same censure or punishment.

Chap.IV. the Turkish Polity.

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punishment which is inflicted upon unbelievers. But in the new Chambers *Bectas* endeavoured to remove this apprehension from the mind of his Souldiers, by large Presents both of Gold and Silver, persuading them to uphold their Fame and Reputation; for that the Grand Signior and his Mother were Enemies to their name and designs, and resolved to abase or destroy the order of that Militia; and with assurance of Victory and encouragement against a people unarmed and undisciplined, animated them to fight; and to make the busines more easie, advised them to fire the City in several parts, that so the people might be diverted and divided for safety of their own goods and dwellings. But this Proposition took not with the Officers and Souldiers, who had many of them Houses and Possessions of their own in *Constantinople*, but put them into great distractions and divisions in their Councils. In this Pause came an Officer from the Grand Signior (who to venture his life had the promise of a good reward) with a command in writing, which he threw in amongst them, and galloped away as fast as he could; crying out as he rode, He that comes not under the Banner of the Prophet is a Pagan, and his Wife divorced. The Writing was taken up, and carried to the Presence of the Principal Officers, which being opened and read, was to this purpose; *Bectas Aga I have made Pasha of Bosna, Kara-chiaus I have made Captain General of the Sea; Kul-kahya I have made Pasha of Temiswar; and Kara Hassan Ogle I have made Janizar Agasi; and I require at sight of these Presents, that every one of you upon pain of death, and ruine of his Family, repair to his duty and station.* In this Instant came News that the old Chamber of *Janizaries* had left their Station, and were run under the Banner without Arms, and had refused *Bectas's* Money, and deserted his Cause, and that the *Spabies* in great Troops, and the *Jebezees*

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(who

The Marins of Book I.

(who commanded the Ordnance) approached with Artillery to beat upon their Chambers. The Spabees came thundring in upon the Janizaries in remembrance of their past injuries, and had certainly cut them off, had not the Visier with his Sword in his hand by good and bad words restrained them, and appeased their animosity. The Janizaries of the new Chamber proclaimed their new Commander, and visited him with their usual form of Congratulation, running afterwards confusedly under the Banner. Kara-Haffan, the new elected Aga of the Janizaries, went to the Seraglio to thank the Grand Signior for the honour done him, and with ten of his principal Friends was admitted to the Grand Signiors Presence; who humbly kissing the ground, received the accustomed Vests, and with some admonitions was fairly dismissed, and ordered to reduce his Janizaries to better obedience. By this time Belcas, Kulkabya, and Kara Chian with some of their Favorites remained wholly abandoned, looking one upon the other, full of complaints and railings, each at other for the miscarriage of the action.

But since it was not now time to condole but to save their lives, every one made to his house. First Belcas fled to his home, where having ordered his Affairs, he cloathed himself in the Albanian fashion, and escaped to the house of a poor man, formerly his Friend and Confident; but the next day, being discovered by a Youth, was taken, and being set on a Mule, was with the scorn and derision of the people conducted to the Grand Signiors Seraglio, and there strangled. This person was held in so much detestation by the common people, that after his death the Cooks and inferior sort of Servants run Spits and Pitchforks through his body; and plucking the hairs out of his beard, sent them for Presents to their acquaintance through all Constantinople, saying, These are the hairs of

of that Traytor, who glорied, that before he would lose his head, there should be raised a Mountain of heads as high as St. *Sophia*. But *Kulkabya* being come to his house, filled his Portmantles with Gold and Jewels, and accompanied with sixty horse, resolved to fly to the Mountains of *Albania*, places so inaccessible, that they have never yielded to the Turkish yoke: but finding himself hotly pursued in his Journey, and that it was impossible to escape with so great a number, freely distributed a great part of his Gold upon his Retinue, and thanking them for their affection and good intentions, dismissed them all excepting one Servant, with whom he journeyed with four laden horses with Gold, Jewels, and other riches; and perceiving that this also was too great an incumbrance, they buried a Treasure to the value of six hundred thousand Dollars in the Country as they travelled; which was afterwards found out by certain Shepherds, who disagreeing about the division thereof the matter came to be known to the Judge of that Country, who seized upon it all, and sent it to the Grand Signiors Treasury. But *Kulkabya* travelling still farther with his single Page, came to a Town, where wanting bread, and forced for the payment of it to exchange Gold, fell into a suspicion of being one of those Rebels lately escaped from *Constantinople*; which news being brought to a Captain of Horse that commanded the place, he came immediately with some men to take him; but *Kulkabya* resolving not to fall into their hands alive, resisted them until he was killed by a Musket-shot, and so his head being severed from his body was sent to the Grand Signior. *Kara Cbisus* in this interim being with two hundred men retired into his Garden, was assaulted by an *Aga* of the *Spabees* (called *Paramakisis*) with five hundred men, but that this enterprise might be acquired with little bloud, a person was sent secretly to advise that Party, that if they

they opposed the Royal Command, they should every one be put to death ; at which the people fled and dispersed themselves. At that instant came in this *Aga* and took him, and yet comforted him with the clemency and mercy of the Grand Signior, promising also himself to intercede for him. And so bringing him to the *Seraglio* by the Garden gate, His Majesty had notice of it, and looking out of the Window and seeing him upon his knees begging pardon, the Grand Signior gave a sign to the Executioner to strangle him, which was accordingly performed. The new *Janizar Aga*, who knew all the Officers formerly affected to the Rebellious Party, for several nights caused some or other of them to be strangled, to the number of thirty eight persons, which struck such a terror into the *Janizaries*, that for a long time after they kept themselves within the bounds of humility and obedience. And thus concluded this Tragedy, remarkable as well for the dispatch as for the action it self, being but the work of fourteen hours. And in this manner it is apparent, how the Lessons of obedience which are so carefully taught, and instilled into the minds of all those who serve and depend upon the Grand Signior are corrupted ; and by the Pride, Discord, and Faction of the Goverhours seduced from their natural Principles.

By the Premises we may consider more generally, that it hath always been the Misfortune of unlimited Powers to be subject to dangers and violence, arising from the discontents and unconstancy of the Souldiery : For they coming to be sensible of their own strength, and knowing that the power of the Emperour is but fortified with their hands and heart, like unruly beasts throw their Riders, and shew that the Principles of obedience taught them, are easily corrupted and defaced by evil persuasions, or sedition in a Commander or Common Souldier. Thus we see

See in the time of the latter *Roman* Emperours, who usurped a Power unknown in the days of the pure and happy constitution of that Commonwealth, and governed all by the Sword and their own Lusts; few of them ended their days fortunately, or died in their beds and peace, without becoming a Sacrifice to the same Power that first proclaimed them Emperours. And though the Mutinies and Rebellions in the *Turkish* Militia can hardly operate any durable alterations in the State (as we shall more at large hereafter discourse) yet doubtless the Tyranny in the *Ottoman* Emperours, had provoked the people long since to have proved the benefit of another Race, but that there is a strange kind of Devotion and Religion in their minds as to the *Ottoman* bloud, which having been the original of their Empire and greatness, will ever be maintained in high reverence and honour. Nor is it likely that the fair Speeches and allurements of a Rebellious slave will ever prevail to perswade this people from their Religion to this Prince, or that their Arms can ever be prosperous under the Ensign and Conduct of an Usurper. And may all Christians learn this Lesson from the *Turks*, and add this Principle to the Fundamentals of their Religion, as well as to their Laws. None can more experimentally preach this Doctrine to the World than *England*, who no sooner threw off her Obedience and Religion to her Prince, but (as if that vertue had been the only bar to all other Evillnes and Sins) she was deprived of all other Ecclesiastical and Civil Rights, and in all her capacities and relations deflowered and profaned by impious and unhallowed hands.

And thus having given a Relation of the *Turks* Religion and first Principles in order to their obedience to their Prince, let us proceed a little farther into the penetralia of the Seraglio, and there see what farther care is taken of the Youth, in all Points of their Education,

cation, to fit and prepare them for the management and performance of the highest and weightiest Offices of State; which I judge to be one of the chiefest of the Turkish Polities; and is certainly an extraordinary support and security of the Empire.

CHAP. V.

The Education of young men in the Seraglio, out of which those who are to discharge the great Offices of the Empire are elected. It being a Maxime of the Turkish Polity, to have the Prince served by such whom he can raise without Envy, and destroy without Danger.

IT is a special point of Wisdom in Princes, to provide and prefer men of deserving Parts and Abilities to the discharge of the great and important Offices of State, not such whom chance and fortune casually throws on them, because they will not take the pains of a narrow and severe scrutiny to seek men able, and fit for trust; nor such whom flattery, riches, gifts, or nobility promote, but those whom the Prince by his own experience of their wisdom, virtues, and diligence, or the testimony of his Counsellors, and other Confidants, judges capable to improve their advancement to the honour of the King, and the blessing of their Country: And not like vast Mountains which hide their heads in the Clouds, and yet remain without Fruit, or Herbage; whose barrenness makes their height accursed. Some wise Princes, and great Ministers of our modern times, have kept Rolls and Registers of the most eminent Men famed for their virtue, and knowledge

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A page of the Hazoda .29.P



Tulbentar Aga or he who makes the Grand Signers Turbant

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knowledge in any parts, with an account of their Family, Lineage, and Condition, out of which, (if in their own jurisdiction) they culled and elected such, proper for their occasions and vacant Offices.

The *Turk* is not less careful in the choice of his Officers, and loves to be served by his own, such as to whom he hath given Breeding, and Education, and are as obliged to employ those parts in his service which he hath bestowed; whose minds he hath cultivated with wisdom and virtue, as well as nourished their bodies with food, untill they arrive to a mature Age, that renders the profit of his care, and expence; such as these he is served by, whom he can raise without envy, and destroy without danger.

The Youths then that are designed for the great Offices of the Empire, called by the *Turks Ichoglans*, must be such as are of Christian Parents, taken in War, or presented from remote parts; as I have observed that the *Algerians*, always amongst their other gifts, present some Youths whom they have taken by Pyracy; the Policy herein is very obvious, because the Sons of Christians will hate their Parents being educated with other Principles and Customs; or coming from distant places have contracted no acquaintance, so that starting from their Schools into Government, they will find no Relations, or Dependencies on their Interests than that of their Great Master, to whom they are taught, and necessity compels them to be faithful. In the next place, these Youths must be of admirable features, and pleasing looks, well shaped in their bodies, and without any defects of nature; For it is conceived that a corrupt and sordid soul can scarce inhabit in a serene and ingenious Aspect; and I have observed, not only in the *Seraglio*, but also in the Courts of

great

great men, their personal attendants have been of comely lusty Youths, well habited, deporting themselves with singular modesty and respect in the presence of their Master: So that when a *Pasha*, *Aga*, or *Spabee* travels, he is always attended with a comly Equipage, followed by flourishing Youths, well clothed and mounted in great Numbers; that one may guess at the greatness of this Empire, by the Retinue, Pomp, and number of Servants which accompany Persons of Quality in their

Journeys: whereas in the parts of Christendom where I have travelled, I have not observed (no not in attendance of Princes) such Ostentation in Servants as is amongst the *Turks*, which is the Life and Ornament of a Court. And this was always the custom in the Eastern Countrys, as *Curtius* reports Lib. 6. *Quippe, omnibus barbaris in corporum Majestate veneratis est, magnorumque operum non alios capaces putant, quam quos eximia specie donare natura dignata est.* But these Youths before they are admitted, are presented before the Grand Signior, whom according to his pleasure he disposes in his *Seraglio* at *Pera*, or *Adrianople*, or his great *Seraglio* at *Constantinople*, which is accounted the Imperial Seat of the Ottoman Emperours. For these are the three Schools or Colleges of Education. Those that are preferred to the last named, are commonly marked out by special designation, and are a nearer step to degrees of Preferment, and are delivered to the charge of the *Capo Aga*, or chief of the White Eunuchs. The Eunuchs have the care of these Scholars committed unto them, whom they treat with an extraordinary severity; for these, being the *Censores morum*, punish every slight omission, or fault with extreme rigour. For Eunuchs are naturally cruel, whether it be out of envy to the Masculine Sex which is perfect and intire; or that they

they decline to the disposition of Women, which is many times more cruel and revengeful than that of men ; they will not let slip the smallest *Peccadillo* without its due chastisement, either by blows on the soals of the feet, or long fastings, watchings, or other Penance ; so that he who hath run through the several Schools, Orders, and Degrees of the *Seraglio*, must needs be an extraordinary mortified man, patient of all labours, services, and injunctions, which are imposed on him with a strictness beyond the Discipline that Religious Novices are acquainted with in Monasteries, or the severity of *Capuchins*, or holy Votaries. But yet methinks these men that have been used all their lives to servitude, and subjection, should have their spirits abased, and when licensed from the *Seraglio* to places of Trust and Government, should be so acquainted how to obey, as to be ignorant how to rule, and be dazzled with the light of liberty, and overjoy'd with the sense of their present condition, and past sufferings, passing from one extreme to another, that they should lose their Reasons, and forget themselves and others. But in answer hereunto, the Turks affirm, that none know so well how to govern, as those who have learned how to obey ; though at first the sense of their freedom may distract them, yet after the Discipline, Lectures, and Morality in their younger years will begin to operate, and recollect their scattered senses into their due and natural places. But to return from whence we have a little digressed ; These young men before they are disposed into their Schooles, which are called *Ods*, their Names, Age, Country, and Parents are Registered in a Book, with their allowance from the Grand Signior of four or five Aspers a day ; the Copy of this Book is sent to the *Tesfedar*, or Lord Treasurer, that so quarterly they may receive their Pension.

Ods sig-
nifies a
Chamber.

Being

The two
Odaes.

Being thus admitted they are entered into one of the two Schools, that is to say, into the *Bojuck Oda*, or the *Cuchuck Oda*, which is the great Chamber, or the less; the former commonly contains four hundred, and the other about two hundred, or two hundred and fifty; These two Schools may be said to be of the same form or rank; and what is taught in one, is likewise in the other; neither of them hath the precedence; all of them equally near to preferment; their first Lessons are silence, reverence, humble and modest behaviour, holding their heads downwards, and their hands across before them; their Masters the *Hogias* instruct them in all the Rights, Discipline, and Superstition of the *Mabometan* Religion, and to say their Prayers, and understand them in the *Arabick* Language, and to speak, read, and write *Turkish* perfectly. Afterwards having made proficiency in the former, they proceed in the study of the *Perſian* and *Arabick* Tongues, which may be of benefit to them if their Lot chance to call them to the Government of the Eastern parts, and is a help to the improvement of their knowledge in the *Turkish*, which being of it self barren, is beholding to those Tongues for its copiousness and enrichment.

Cloathing and other necessaries. Their Cloathing is good English Cloath and Linnen, neither fine nor coarse; their Diet is chiefly Rice, and other wholsom Meats which become the Table of Scholars, where there is nothing of superfluity, as there is nothing of want: Their manners and behaviour are strictly watched by the Eunuchs their careful Guardians, so as they cannot be familiar one with another at any time without modesty, and respect to the presence they are in; if they go to perform the necessary Offices of Nature, or to the Bath, they are never out of the eye of an Eunuch, who will admit none of their nearest Relations to speak with them, or see them, unless special Licence be obtained from

from the *Capsa Aga*, or chief of the Eunuchs: Their Bed-Chambers are long Chambers, where all night Lamps are kept burning; their beds are laid in ranks one by another upon *Safraves* or boards raised from the ground; and between every five or six lies an Eunuch, so as conveniently to see or over-hear if there be any wanton or lewd behaviour or discourse amongst them.

Their
retire-
ment.
Bed-
chambers

When they are arrived to some proficiency, and almost to Mans estate and strength of body, fit for manly exercises, they are trained up in handling the Lance, throwing the Iron Bar, drawing the Bow, and throwing the Gerit or Dart. In all these exercises they spend many hours, being constant in all or some of them, and are severely corrected by their Eunuchs if they seem to be remiss or negligent therein: many of them spend much time principally in drawing the Bow, in which they proceed from a weaker to one more strong, and by continual exercise and use come at last to draw Bows of an incredible strength, more by art and custom than of pure force; and thus by constant bodily exercise they become men of great strength, health, and agility, fit for the Wars, and all active employments; amongst their other exercises, Horsemanship is a principal Lesson, both to sit in a handsom posture, and to manage their Horse with dexterity; to draw the Bow on Horse-back forwards, backwards, and on either side, which they learn with that agility and pliantness of their joyns in the full career or speed of the Horse as is admirable; they learn also to throw the Gerit or Dart out of their hands on Horse-back, which because it is a sport and recreation the present Grand Signior delights in above all others, every one in hopes of preferment, and in emulation one of the other, endeavours to be a Master in it, and most are become so dexterous, that they will dart a stick of above

Horse-
manship.

The Dart
or Gerit.

three quarters of a yard long with that force, that where it hits, it will endanger breaking a bone. The Grand Signior every day passes his time with seeing his Pages exercised in this sport, in which ordinarily one knocks another from his Horse, and seldom a day passes in which some receive not bruises or desperate wounds. This *Sultan* doth many times appoint days of combate between the Black Eunuchs and some of his White Pages on Horse-back, in this manner with the Gerit; and then happens such a skirmish with such emulation, each side contending for the honour of his colour, race, and dignity, with that heat and courage, as if they contended for the Empire; this pastime seldom concluding without some bloud. But it is to be noted, that none of these exercises are performed by any of those that belong to the two Chambers, unless within the Walls of the *Seraglio*; the other Pages who accompany the Grand Signior abroad, are such as are preferred to farther and higher Chambers, as hereafter we shall discourse. To the former Lessons of School-learning and exercise abroad, are added some other accomplishments of a Trade, Handy-craft, or Mystery, in which a man may be useful to the service of the Grand Signior, as to sow and embroyder in Leather (in which the *Turks* exceed all other Nations) to make Arrows, and embroyder Quivers and Saddles, and make all sorts of Furniture for Horses; some learn to fold up a Turbant, others to fold up, clean, and brush Vests; to wash and clean in the Bath, to keep Dogs and Hawks; others to excel in the Turkish manner of Musick, and all other services which may keep them from idleness, and wherein they may be of future use to their great Master. And according hereunto *Pashaws* and great men have been denominated and surnamed after their departure from the *Seraglio* to their places of Office and Trust.

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Selictar Aga or Sword bearer



Chieftain Aga or he that brings the bason to the Grand Signor



Such as have before made good proficiency in their Studies, and attained to a dexterity in their bodily exercises, are transplanted to the first step of preferment, which is the washing the Grand Signiors Linnen, and here they first change their Cloth for Satten Vests and Cloth of Gold, and their Pay and Salary is augmented from four or five Aspers a day to eight or more ; thence they pass, as places fail, to the *Hazzas-Oda*, or Chamber of the Treasury, or to the *Kilar* or Dispensatory, where the Drugs, Cordials, and rich Drinks for the Grand Signiors service are kept ; out of these two Chambers they are elected in order to the highest and supreme place of the *Seraglio*, which is called the *Haz Oda*, which consists of forty Pages ; these attend immediately on the Person of the Grand Signior, and amongst them twelve hold the chief Offices of the Court, viz.

1. The *Selitlar-Aga*, the Kings Sword-bearer.
2. The *Chiobadar-Aga*, he who carries his Cloak or Vest for rainy weather.
3. The *Rechinbar-Aga*, he that holds his Stirrup.
4. The *Ebričtar-Aga*, he that carries his water to drink or wash.
5. The *Tulbentar-Aga*, he that makes up his *Turban*.
6. The *Kem Hufar-Aga*, he who keeps the Wardrobe, and oversees the washing the Linnen.
7. The *Cheſneghir Bashee*, the chief Sewer.
8. *Zagergee Bashee*, the chief over the Dogs.
9. *Turnack gee Bashee*, he who pares his nails.
10. *Berber Bashee*, chief Barber.
11. *Mubasebegee Bashee*, the chief Accomptant.
12. *Teskeregee Bashee*, his Secretary.

There are also two other Officers in the Court of great respect, which are the *Dogan Bashee*, or chief

E 2 Faulconer,

Faulconer, and the *Humaungee Bashee*, or chief over the Baths, but these have their Offices and Lodgings apart, and not entring into the Royal Chamber, are not capable of higher preferment.

There are Nine also are called *Ars Agalar*, who have the priviledge of presenting Petitions like Masters of the Requests; of these, four are of the *Hafoda*, as the *Shiletar Aga*, *Tchobadar Aga*, *Rikiabrar Aga*, *Tulbend Oglanij*; and the others are of different Offices, as the *Hazna Kiabaifi*, who is the second Officer of the Treasury, *Kiler Kiabaifi*, who is overseer of the Provisions of *Sherbets*, Sugar, Sweet-meats, &c. *Dogangi Basbi*, or chief Faulconer, the *Hazodabaschi*, or principal Commander of the Royal Chamber, and *Kapa Agasi*, or chief Commander of the Pages; all which are first and nearest to preferment, and to be employed abroad, in the Office of *Pacha*, as places are void.

Those that are thus through the grace and favour of the *Sultan* arrived to the dignity of being of the Royal Chamber, where they enjoy the honour and priviledge of being constantly in his eye and presence, are often presented by him with Swords, Veits, Bows, and the like; and are permitted to take rewards for the intercessions and applications they make in behalf of others. Sometimes he sends them on message to *Pashas*; sometimes for the confirmation of the Princes either in *Transilvania*, *Moldavia*, or *Walachia*; sometimes to carry Presents to the Vilier and great men: in all which employments they are greatly entertained and presented both with Money, Jewels, and rich Furniture for Horses, so that very few of these forty but in a short time gain Estates of their own, fit to equippe and furnish them to enter into any Offices of the Empire. As Offices fall in order, supplies are made out of these, others rising from lower Chambers successively in their places; whether

ther it be to the four most considerable Governments, which are *Cairo*, *Aleppo*, *Damascus*, and *Euds*, or if none of these places be void, to be *Beglerbeys* of *Grecia*, or of *Natolia*, to be *Aga* of the *Janizaries*, *Sparbeeler Agasée*, or General of the Horse, or to some small *Pashalicks* or Governments scattered in several places of the Empire. But we shall not here need to discourse of the particular Offices and Dignities within the power and gift of the Grand Signior, intending to make a distinct Chapter of the several Offices, Governments, Dignities, and Places, from whence the Grand Signiors profits arise, that so we may the better describe the Wealth of this Empire, and the importance of those Offices, for discharge of which young men are educated with the care before mentioned.

But before the conclusion of this Chapter, it will be necessary to add, that none, unless by special grace, are advanced from the *Seraglio* until the Age of about forty years, by which time they are ripe and mature for Government, and the wantonness and heat of youth allayed. Before their departure to their places of trust, they are courted and honoured by all with Presents; the Queen Mother, the *Sultanaes*, the rich Eunuchs, the Great *Visier*, and Officers abroad concur all to adorn them with gifts and riches at their advancement, as undoubted consequents of the Grand Signiors favour. And at the farewell, with much submission they visit the *Capo Aga*, or chief of the Eunuchs, and other principal Officers of the *Seraglio*, recommending themselves in the time of their absence to their good grace and favour, desiring to live in their good opinion and friendship; and this is done with as much Ceremony and Complement as is exercised in the most civil parts of Christendom. For though the *Turks* out of pride and scorn comport themselves to Christians with a strange kind of barbarous haughtiness and neglect,

they are yet among themselves as courtly and precise in their own rules of complement and civility, as they are at *Rome*, or any other parts of the civilized world.

CHAP. VI.

Of the method of the Turkish Studies and Learning in the Seraglio.

We have rather shewed in the foregoing Chapter, the education of those young Scholars, in reference to exercise of body, and dexterity in Arms, than the method of their studies and speculations, according to the manner of our Seminaries and Colleges, which more respect the cultivation of the mind with the Principles of virtue and morality, and the Notions of sublime reason, than in the improvements of the body by assiduity of exercise, which makes them become active, and begets an agility in the management of Arms. And though the later is a busines most attended to by sprightly and ingenious spirits, who know preferments in the Ottoman Court have always depended, and still do on the virtue of the Sword; yet speculation and knowledge in Sciences are not wholly estranged from their Schools, which we shall in brief touch upon to satisfie the curiosity of our Academies, who I know would gladly be resolved what sort of Phyfical or Moral Phylophy, what Tongues and Sciences fall within the contemplation of that barbarous ignorance of the *Turky*. To dilucide which the molt clearly that I can, according to the best information of the learned *Turks*, it is reported by the *Kalfaes* or *Pedagogues* of the *Seraglio*, that their chief design is to instruct their Scholars

Scholars in reading and writing, so as they may have some inspection into the books of their Law and Religion; especially the *Alchoran*, whereby may be produced in their minds a greater reverence to them. For being once passed from the first form of their A. B. C. and joyning Syllables, they are then instructed in the *Arabian Tongue*, wherein all the secrets and treasure of their Religion and Laws are contained, and is a necessary accomplishment of a *Pasha*, or any great Minister in relation to the better discharge of his Office, being thereby enabled to have an inspection into the Writings and Sentences of the *Kadees*, or other Officers of the Law within his Jurisdiction, as well as furnished with knowledge and matter of discourse concerning Religion. And to adorn these young *Candidates* of the Grand Signiors favour, with more polity and ingenious endowments, the next Lesson is the *Perſian Tongue*, which fits them with quaint words and Eloquence, becoming the Court of their Prince, and corrects the grossness, and enriches the barrenness of the *Turkish Tongue*, which in it self is void both of expression and sweetnes of Accent. It teaches them also a handsom and gentle deportment, instructs them in Romances, raises their thoughts to aspire to the generous and virtuous actions they read of in the *Perſian Novellaries*, and endues them with a kind of *Platonick* love each to other, which is accompanied with a true friendship amongst some few, and with as much gallantry as is exercised in any part of the world. But for their Amours to Women, the restraint and strictness of Discipline, makes them altogether strangers to that Sex; for want of conversation with them, they burn in lust one towards another, and the amorous disposition of youth wanting more natural objects of affection, is transported to a most passionate admiration of beauty wheresoever it finds it, which because it is much talked of by the *Turks*, we

will make it a distinct discourse by it self. The Books they read commonly in the *Persian Language*, are, *Danijeten*, *Schabidi*, *Fend-attar*, *Giulijtin Boftan Hafiz*, and the *Turkish* books called *Mulemma*, ora mixture of the *Arabian* and *Persian* words both in Prose and Verse, facetious and full of quick and lively expreſſions. Of these ſorts of books thoſe moſt commonly read are called *Kirkizir*, *Humaunname*, or *delile me Kemine*, *El fulceale*, *Seidbatal*, and various other Romances: these are uſually the ſtudy of the moſt aiery and ingenious ſpirits amonſt them. Those others who are of a complextion moſt melancholick and inclinable to contemplation, proceed with moſt patience of method, and are moſt exact in their ſtudies, intending to become Masters of their Pen, and by that means to arrive to honour and office either of *Rift Efendi*, or Secretary of State, Lord Treasurer, or Secretary of the Treasury, or Dispensatory, &c. or elſe to be *Emaums* or Parish Priests of ſome principal *Moschs* of Royal foundation, in which they paſs an eaſie, quiet, and ſecure life, with a conſiderable competency of livelihood. Others aim in their ſtudies to become *Hazifizi*, which ſignifies a Conſerver of the *Alchoran*, who get the whole *Alchoran* by heart, and for that reaſon are held in great esteem, and their persons as ſacred as the place which is the Repository of the Law.

Those who are obſerved to be moſt addiicted to their Books than others, are named by them *Talibulilmi*, or lovers of Philosophy; though very few amonſt them arrive to any learning really ſo called, yet they attain to the degree of *Giuzcbon* or readers of the *Alchoran*, for benefit and relief of the ſouls of thoſe departed, who for that end have bequeathed them Legacies. At certain-houſes they read Books that treat of the matters of their Faith, and render them out of *Arabick* into *Turkish*, and theſe Books are *Seburis*, *Salat*,

Salas, Mukad, Multeka, Hidaie, &c. which they descend upon in an Expository manner; instructing the more ignorant, and of lower form, by way of Catechism. They have also some Books of Poetry written both in *Perſian* and *Arabick*, which run in Rhime and Meeter, like the golden Verses of *Pythagoras*, containing excellent Sentences of Morality, being directions for a godly life, and contemplations of the miseries and fallacies of this world, which many of them commit to memory, and repeat occasionally as they fall into discourse. For other Sciences, as Logick, Physick, Metaphysick, Mathematicks, and other our University Learning, they are wholly ignorant; unless in the latter, as far as Musick is a part of Mathematicks, whereof there is a School apart in the *Seraglio*. Only some that live in *Constantinople* have learned some certain rules of Astrology, which they exercise upon all occasions, and busie themselves in Prophesies of future contingencies of the Affairs of the Empire, and the unconstant estate of great Ministers, in which their predictions seldom divine grateful or pleasing stories. Neither have the wisest and most active Ministers or Souldiers amongst them, the least inspection into Geography, whereby to be acquainted with the situation of Countrys or disposition of the Globe, though they themselves enjoy the possession of so large a proportion of the Universe. Their Sea-men, who seldom venture beyond sight of Land (unless they be those of *Barbary*, who are *Renegadoes*, and practised in the Christian Arts of Navigation) have certain *Sea-carts* ill framed, and the Capes and head-lands so ill laid down, that in their Voyages from *Constantinople* to *Alexandria*, the richest place of their Trade, they trust more to their eye and experience, than the direction of their Maps; nor could I ever see any Cart of the black Sea made either by *Turk* or *Greek*, which could give the least light

to

to a knowing Seaman, so as to encourage him according to the Rules of Art, to lay any confidence thereon in his Navigation.

The Art of Printing (a matter disputable, whether it hath brought more of benefit or mischief to the world) is absolutely prohibited amongst them, because it may give a beginning to that subtilty of Learning which is inconsistent with, as well as dangerous to the grossness of their Government, and a means to deprive many of their livelihood, who gain their bread only by their Pen, and occasion the loss of that singular Art of fair Writing, wherein they excel, or equal most Nations : the effect of which is evident amongst the Western people where Printing hath taken footing. And though there be few Historians among them who have any knowledge of past-times, or the being of Empires before the *Ottoman*, mixing all Stories in confusion together (as we have said before) without distinction of Persons, or respect of Chronology ; yet as to the successes and progress of Affairs in their own Dominions, they keep most strict Registers and Records, which serve them as Presidents and Rules for the present Government of their Affairs.

And thus the Reader may sound the depth of the *Turk's* Philosophy, who though they reach not those Contemplations of our profound *Sophies*, have yet so much knowledge as neither to be over-reached in their Treaties with the Wits of the World, nor for want of good Conduct of Affairs lose one inch of their Empire.

C H A P. VII.

Of the Affection and Friendship the Pages in the Seraglio bear each other.

Since in the fore-going Chapter we have made mention of the amorous disposition that is to be found among these Youths each to other, it will not be from our purpose to acquaint the Reader, that the Doctrine of Platonick love hath found Disciples in the Schools of the *Turks*, that they call it a Passion very laudable and virtuous, and a step to that perfect love of God, whereof mankind is only capable, proceeding by way of love and admiration of his Image and Beauty enstamped on the Creature. This is the colour of virtue, they paint over the deformity of their depraved inclinations; but in reality this love of theirs is nothing but libidinous flames each to other, with which they burn so violently, that banishment and death have not been examples sufficient to deter them from making demonstrations of such like addresses; so that in their Chambers, though watched by their Eunuchs, they learn a certain Language with the motion of their eyes, their Gestures, and their Fingers, to express their amours; and this Passion hath boiled sometimes to that height, that jealousies and rivalties have broken forth in their Chambers without respect to the severity of their Guardians, and good orders have been brought into confusion, and have not been again redressed, until some of them have been expelled the *Seraglio* with the Tippets of their Vests cut off, banished into the Islands, and beaten almost to death.

Nor is this Passion only amongst the young men each to other; but Persons of eminent degree in the *Seraglio*

Seraglio become inveigled in this sort of love, watching occasions to have a sight of the young Pages that they fancy, either at the Windows of their Chamber, or as they go to the *Mosque*, or to their washings or baths; offer them service and Presents, and so engage them as to induce them to desire to be made of the retinue of him that uses this Courtship towards them, which they many times obtain, and being entertained in the service of a Master who so highly fancies and admires them, they become often sharers with him in his riches and fortune.

The Grand Signiors themselves have also been slaves to this inordinate passion. For *Sultan Morat* became so enamoured of an *Armenian* Boy, called *Musa*, as betrayed him, though otherwise a discreet Prince, to a thousand follies; and at another time preferred a youth for his beauty only from the Novitiate of *Gallatas*, to be one of the Pages of his *Haz Ods* or Chamber of his Royal Presence, and in a short time made him *Silabter Aga* or Sword-bearer, one of the greatest Offices in the *Seraglio*. And this present *Sultan* became so enamoured of a *Constantinopolitan* youth, one of the Pages of his *Musicians* School, called *Kulogli*, or Son of a slave, that he made him his chief Favourite, never could content himself without his Company, Cloathed him like himself, made him ride by his side, commanded all to present and honour him, in the same manner as if he had made him Companion of the Empire.

This Passion likewise reigns in the Society of Women; they die with amorous affections one to the other; especially the old Women court the young, present them with rich Garments, Jewels, Money, even to their own impoverishment and ruine; and these darts of *Cupid* are shot through all the Empire, especially *Constantinople*, the *Seraglio* of the Grand Signior, and the Apartments of the *Sultans*.

CHAP. VIII.

Of the Mutes and Dwarfs.

BESIDES the Pages, there is a sort of Attendants to make up the Ottoman Court, called *Bizebani* or *Mutes*; men naturally born deaf, and so consequently for want of receiving the sound of words are dumb: These are in number about forty, who by night are lodged amongst the Pages in the two Chambers, but in the day time have their Stations before the *Mosque* belonging to the Pages, where they learn and perfect themselves in the Language of the *Mutes*, which is made up of several signs, in which by custom they can discourse, and fully express themselves; not only to signify their sense in familiar questions, but to recount Stories, understand the Fables of their own Religion, the Laws and Precepts of the *Alchoran*, the name of *Mahomet*, and what else may be capable of being expressed by the Tongue. The most ancient amongst them, to the number of about eight or nine, are called the Favourite *Mutes*, and are admitted to attendance in the *Haz Oda*; who only serve in the place of *Buffons* for the Grand Signior to sport with, whom he sometimes kicks, sometimes throws in the Cisterns of water, sometimes makes fight together like the combate of *Cliniss* and *Dametas*. But this Language of the *Mutes* is so much in fashion in the Ottoman Court, that none almost but can deliver his sense in it, and is of much use to those who attend the Presence of the Grand Signior, before whom it is not reverent or seemly so much as to whisper.

The



A mute A dwarf

The Dwarfs are called *Ginge*; these also have their quarters amongst the Pages of the two Chambers, untill they have learned with due reverence and humility to stand in the Presence of the Grand Signior. And if one of these have that benefit, as by Natures fortunate error to be both a Dwarf, and Dumb, and afterwards by the help of Art to be castrated and made an Eunuch, he is much more esteemed than if Nature and Art had concurred together to have made him the perfectest creature in the world; one of this sort was presented by a certain *Pasha* to the Grand Signior, who was so acceptable to him and the Queen Mother that he attired him immediately in Cloath of Gold, and gave him liberty through all the Gates of the *Seraglio*.

CHAP. IX.

Of the Eunuchs.

His libidinous flame of depraved nature is so common a disease amongst the *Turks*, and so ancient a Vice, that both for state and prevention of this unnatural crime, it hath not been esteemed safe or orderly in the Courts of Eastern Princes to constitute others for the Principal Officers of their Household than Eunuchs, the like is observed in the *Seraglio* of the Grand Signior, where two Eunuchs especially have the Principal Command, and are persons of the highest and eminentest esteem, viz. the *Kuzlir-Agasi*, who is superintendent over the Women, and is a Black Eunuch.

The



Kuzlir Aga or Black Eunuch of the women

Chap.IX. the Turkish Polity.

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The other is *Capa Agasi*, or Master of the Gate, who is White, and commands all the Pages, and white Eunuchs residing in the Court; Under him are all the Officers that are Eunuchs; as first the *Haz Odabaschi* or Lord Chamberlain, who commands the Gentlemen of the Bed-chamber.

2. The *Serai Kiabaiasi*, Lord Steward of the household, who oversees the Chambers of the Pages, and the *Seferli Odasi*, or the Chambers of those Pages who are designed to follow the Grand Signior upon any journey, and of these he hath care to see provided of Cloaths, and all other necessaries for the service they undertake.

3. The *Hasnadar Bashi*, or Lord Treasurer of the *Seraglio*, who commands those Pages that attend the Treasury; I mean not that which is of present use, as to pay the Souldiery, or serve the publick and present occasions of the Empire, for that is in the hand of the *Tefisidat*; but that Riches that is laid apart for the expences of the Court, and that which is amassed and piled up in several Rooms of the *Seraglio*, of which there have been Collections and additions in the time almost of every Emperour, distinguished and divided by the names of the *Sultans*, through whose industry and frugality they had been acquired; but this Wealth is conserved as sacred, not to be used or expos'd, unless on occasions of extreme emergency.

4. The *Kilargi Bashi*; that is, the chief Commander over the Pages, to whose care the charge of the Dispensatory is committed, or expences for the daily provisions. Other Officers there are of Eunuchs; as he that is first Master of Scholars for their books, called *Ikingi Capa Oglani* and his Usher; the chief *Miergidgi* or Priest of the Grand Signiors Mosque; under whom are two other assistants, for cleansing and well ordering of the Mosques.

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These

These are the only Officers of the White Eunuchs, the other are of the Commonalty, which are in number about Fifty, and have ordinarily twelve Aspers a day pay, which also are augmented according to the *Wakie* or Legacies of the deceased. Those that are Curates of the Royal Mosques, and have pluralities of Benefices of that nature, have sometimes a Revenue of one hundred *Chequins* a day: among these also due order is observed, the Younger or Juniors in the Seraglio always giving respect and reverence to Seniority.

Of the Black Eunuchs.

The Black Eunuchs are ordained for the service of the Women in the Seraglio, as the White are to the attendance of the Grand Signior; it not seeming a sufficient remedy by wholly dismembering them, to take the Women off from their inclinations to them, as retaining some relation still to the Masculine Sex, but to create an abhorrency in them; they are not only castrated, but black, chosen with the worst features that are to be found among the most hard-favoured of that African Race. The prime Officer of them all, as we have said before, is the *Kuefir Aga*, or Master of the Maids or Virgins.

2. *Valide Agasi*; The Eunuch of the Queen Mother.

3. *Schahzadeler Agasi*; or the Eunuch to whose charge is committed the Royal Progeny, and in whose custody at present are three Sons of Sultan Ibrahim, Brothers to the present Empcrour, *viz.* Solyman, on whom the Turks at present found their principal hopes and expectation; *Bajazet* and *Orechan*, the Mother of which two last is still living, and confined to

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the old Seraglio in Constantinople, which is the Monastery of the decayed Wives and Mistresses of former Grand Signiors, from whence there is no redemption untill either their Sons die, or by good fortune one becomes Emperour.

4. Is *Fazna Agasi*, or the Eunuch that is Treasurer to the Queen Mother, and commands those Damosels that are Servants in the said Chamber.

5. *Kilar Agasi*, or he that keeps the Sugar, Serbets and Drugs of the Queen Mother.

6. *Bujuck Oda Agasi*, Commander of the greater Chamber.

7. *Kiatchuk Oda Agasi*, Commander of the lesser Chamber.

8. *Bash Capa Oglani*, the chief Porter of the Womens Apartment.

9. and 10. Two *Mesgidji Barchi*,—or the two *Emaums* or Priests of the Royal Mosque belonging to the Queen Mother, ordained for the Womens Prayers.



The habit of a Lady in the Seraglio

The Apartments of the Women.

And since I have brought my Reader into the quarters of these Eunuchs, which are the Black guard of the sequestred Ladies of the *Seraglio*, he may chance to take it unkindly, should I leave him at the door, and not introduce him into those Apartments, where the Grand Signiors Mistresses are lodged : And though I ingeniously confess my acquaintance there (as all other my conversation with Women in *Turky*) is but strange and unfamiliar ; yet not to be guilty of this discourtesie, I shall to the best of my information write a short account of these Captivated Ladies, how they are treated, immured, educated and prepared for the great achievements of the *Sultans* affection ; and as in other stories the Knight consumes himself with combats, watching, and penance to acquire the love of one fair Damsel ; here an Army of Virgins make it the only study and business of their life to obtain the single nod of invitation to the Bed of their great Master.

The Reader then must know that this Assembly of fair Women (for it is probable there is no other in the *Seraglio*) are commonly prizes of the Sword, taken at Sea and at Land, as far fetched as the *Turk* commands, or the wandring *Tartar* makes his excursions, composed almost of as many Nations as there are Countries of the world ; none of which are esteemed worthy of this Preferment, unless beautiful and undoubted Virgins.

As the Pages before mentioned are divided into two Chambers, so likewise are these Maids into two *Odes*, where they are to work, sow, and embroider, and

are there lodged on *Sofawes*, every one with her bed apart, between every five of which is a *Kaduu* or grave Matron laid to oversee and hear what actions or discourse passes either immodest or undecent. Besides this School they have their Chambers for Musick and Dancing, for acquiring a handsom air in their carriage and comportment, to which they are most diligent and intent, as that which opens the door of the *Sultans* affections, and introduces them into Preferment and Esteem.

Out of these the Queen Mother chuses her Court, and orderly draws from the Schools such as she marks out for the most beautious, facetious, or most corresponding with the harmony of her own disposition, and prefers them to a near attendance on her Person, or to other Offices of her Court. These are always richly attired and adorned with all sorts of precious stones, fit to receive the addresses and amours of the *Sultan*: over them is placed the *Kadun Kabi* or Mother of the Maids, who is careful to correct any immodest or light behaviour amongst them, and instructs them in all the Rules and Orders of the Court.

When the Grand Signior is pleased to dally with a certain number of these Ladies in the Garden; *Hela* is cried, which rings through all the *Seraglio*, at which word all people withdraw themselves at a distance, and Eunuchs are placed at every avenue, it being at that time death to approach near those Walls. Here the Women strive with their dances, Songs, and Discourse to make themselves Mistresses of the Grand Signiors affection, and then let themselves loose to all kind of lasciviousness and wanton carriage, acquitting themselves as much of all respect to Majesty as they do to modesty.

When the Grand Signior resolves to choose himself a Bed-fellow, he retires into the Lodgings of his Women,

Chap.IX. the Turkish Polity.

men, where (according to the story in every place reported, when the Turkish *Seraglio* falls into discourse) the Damosels being ranged in order by the Mother of the Maids, he throws his Handkerchief to her, where his eye and fancy best directs, it being a token of her election to his bed. The surprized Virgin snatches at this prize and good fortune with that eagerness, that she is ravished with the joy before she is defloured by the *Sultan*, and kneeling down first kisses the Handkerchief, and then puts it in her bosom, when immediately she is congratulated by all the Ladies of the Court, for the great honour and favour she hath received. And after she hath been first washed, bathed, and perfumed, she is adorned with Jewels, and what other attire can make her appear glorious and beautiful; she is conducted at night with Musick and Songs of her Companions, chanting before her to the Bed-chamber of the *Sultan*, at the door of which attends some Favourite Eunuch, who upon her approaching gives advice to the Grand Signior, and permission being given her to enter in, she comes running and kneels before him, and sometimes enters in at the feet of the Bed, according to the ancient Ceremony, or otherwise as he chances to like her, is taken in a nearer way with the Embraces of the Grand Signior.

This private entertainment being ended, she is delivered to the care of the *Kadan Kabis* or Mother of the Maids, by whom she is again conducted back with the same Musick as before, and having first washed and bathed, hath afterwards the lodging and attendants that belongs to *Hunkiar Asa-kisi*, that is, the Royal Concubine; if it be her good fortune to conceive and bring forth a Son, she is called *Hafaki Sultana*, and is honoured with a solemn Coronation, and Crowned with a small Coronet of Gold beset with precious Stones. Other Ladies who produce

like fruits from the Grand Signiors bed, have not yet the like honour, but only the name of *Bash Hafaki*, *Inkingi Hafaki*, the first and second Concubine, and so forward.

The Daughters that are born from the Grand Signior, are oftentimes at four or five years of Age wedded to some great *Pasha* or *Beglerbeg* with all the Pomp and solemnities of Marriage; who from that time hath care of her Education; to provide a Palace for her Court, and to maintain her with that state and honour as becomes the dignity of a Daughter to a *Sultân*. At this tenderness of Age, *Sultan Ibrabim*, Father of the present Grand Signior, Married three of his Daughters; one of which called *Gheaber Han Sultan*, hath had already five Husbands, and yet as is reported by the World, remains a Virgin; the last Husband deceased was *Ishmael Pasha*, who was slain in the passage of the River *Raab*; and is now again Married to *Gurgi Mahomet Pasha* of *Buda* a man of niuety years of Age, but rich and able to maintain the greatness of her Court, though not to comply with the youthfulness of her bed, to which he is a stranger, like the rest of her preceding Husbands.

After the Death of the Grand Signior, the Mothers of Daughters have liberty to come forth from the *Seraglio* and marry with any person of Quality; but those who have brought forth Sons, are transplanted to the old *Seraglio*, where they pass a retired life without redemption; unless the Son of any of those Mothers by death of the first heir, succeeding, release his Mother from that restraint, and make her sharer with him in all his happiness and glory.



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A Hasaki or an Officer em ployed by the
Grand Signor on messages &c



C H A P. X.

Of the Agiam-Oglans.

WE have hitherto spoken of the *Ieboglans* or Pages, Mutes, Dwarfs, Eunuchs, and the Feminine Court; it will be now necessary to speak of the under Officers and Servants called *Agiam-Oglans*, who are designed to the meaner uses of the *Seraglio*. These are also Captives taken in War, or bought of the *Tatars*, but most commonly the Sons of Christians taken from their Parents at the Age of ten or twelve years, in whom appearing more strength of body than of mind, they are set apart for labour and menial services: These are,

1. Porters.
 2. *Bostangies* or Gardiners.
 3. *Baltagies* or Hatchetmen, who cut and carry Wood.
 4. *Argees* or Cooks, with all the Offices of the Kitchin
 5. *Paicks* and *Solacks*.
 6. Butchers.
 7. *Holvagees* or Confectioners
 8. The Attendants of the Hospital of sick Pages.
- And all other set apart for servile Offices.

These are seldom the Sons of natural born *Turks*, but yearly collected (as I said) from the increase of poor Christians in the *Morea* and *Albania*; by which means those Countries are greatly dispeopled; the yearly number of those thus collected, amount most commonly, as I am given to understand, to about two thousand, which being brought to *Constantinople*, are

are first presented before the Visier, who (according as his humour directs him) are placed in divers stations, either in the *Seraglions* of *Galata*, *Okmedon*, or *Adrianople*; others are put forth to learn divers Trades in the City; others to be Sea men, and learn Navigation; others especially are placed in the great *Seraglio*, where they are made to serve in the Stables, in the Kitchin, to dig in the Gardens, to cleave Wood, to row in the Grand Signiors Barge, and to do what other services they are commanded by the Superiours set over them, called *Odabashies*, who are men of ancienter standing than the rest, having about fifteen Aspers a day Salary, two Vests of Cloath a year, and two pieces of Linnen Cloath for Shirts and Handkerchiefs, &c and these are subject to the *Bostangi Pasha*, who is the head and absolute Commander of all those who have the name of *Bostangees* or Gardeners, of which there may be ten thousand in and about the *Seraglions* and Garden of the Grand Signior.

Of these *Bostangees*, some are raised to a higher degree, and called *Hasaki*, which signifies Royal, and attend only to messages sent by the Grand Signior himself, and are men of special authority. Their Habit or Cloathing nothing differs from the *Bostangees*, unles in the finenes of their Cloath, their Collar and Girdle, according to this Picture.

The power of the *Bostangi Pasha* is very great; for though he himself arose but from the *Agiamogians*, and wore a felt Cap, yet he hath the command of all the Grand Signiors Gardens and Houles of pleasure, over-sees all his Water-works, and hath power and jurisdiction along the *Bosphorus*, unto the mouth of the Black Sea, commands also the Country at a large distance from *Constantinople*; having power to punish all debaucheries and extravagancies in and about the Country Villages, and is capable by the Grand Signiors

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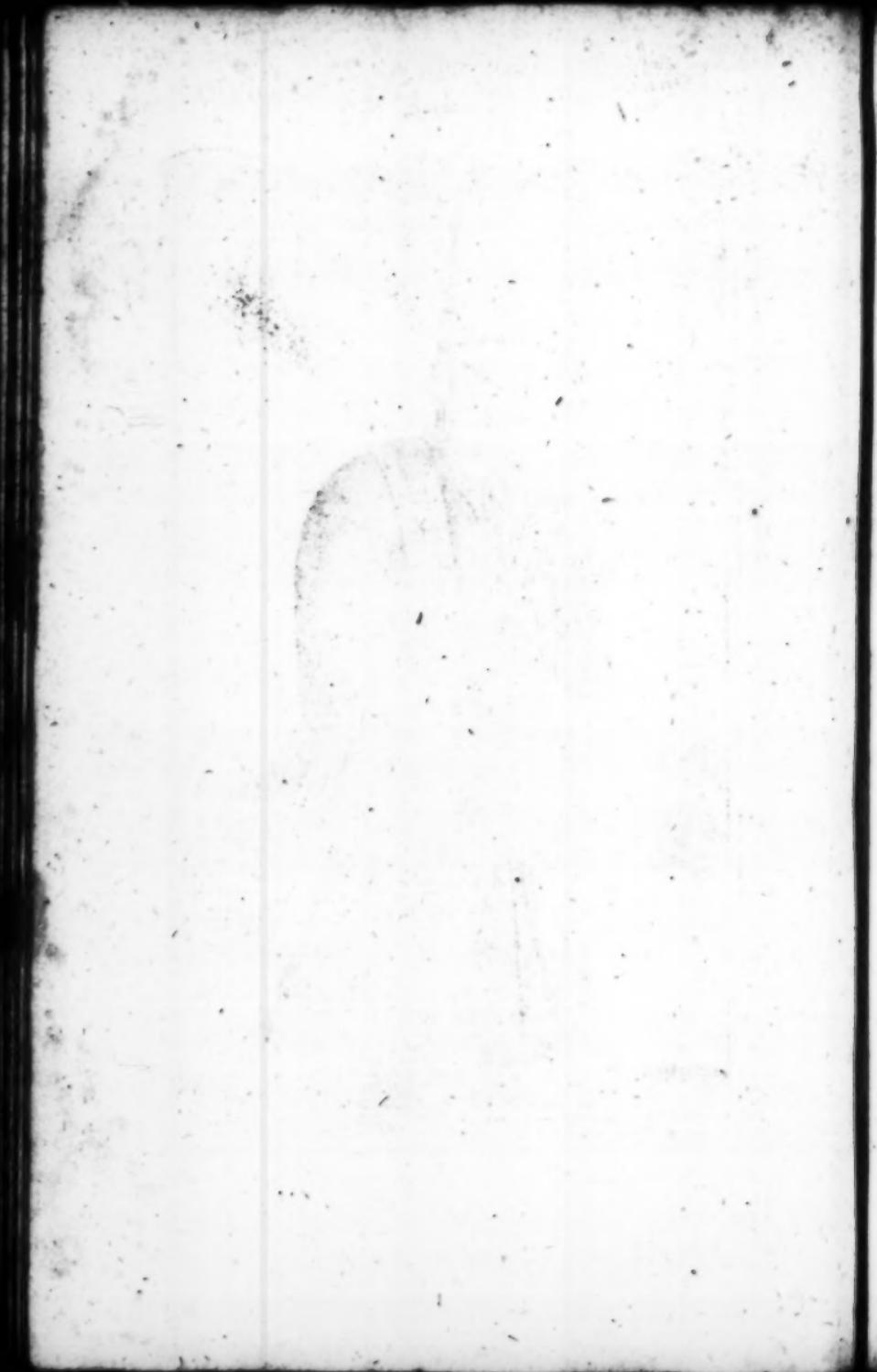
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The Bostangi: Bashaw or Head of the Gardiners



A Hölvagi or Confectioner of the Seraglio



Signiors favour to become *Pashas* of Grand Cairo, Babylon, Buda, &c and of the first degree, which is Viceroy.

The *Agiamoglans*, who are designed to the Grand Signiors *Seraglio*, are of the choicest amongst the whole number, the strongest bodies, and most promising Aspects, and are distributed into several Companies as they want to make up their complement. This discipline is very severe and strict, so that they are taught obedience and readiness to serve, with watchings, fastings, and other penances.

Their cloathing is of coarse Cloth made at *Salonica*, anciently called *Bessalonica*; their Caps of Felt, after the form of a Sugar-loaf, of a hair-colour, according as the Picture here describes; some of them are taught to Read and Write, who are esteemed the most acute and fit to receive ingenious learning, but the most part are exercised in activity of body, in running, leaping, wrestling, throwing the Iron Bar, and other agility wherein the strength and activity of body is best practised. Their Lodgings are under several Pent-houses or sheds, built under the Walls of the *Seraglio*, their Diet is Flesh and Rice, sufficient though not luxurious. Out of these belonging to the *Seraglio* none are drawn out for *Janizaries*, but are sometimes preferred to the service of *Pashas* for their fidelity or good deserts, and by those Masters arise to considerable riches, and a commodious manner of livelihood; others of these in great numbers are made use of for attendance on the Grand Signiors Tents, when he goes to the Wars, and in other Journeys are useful for the management of the Grand Signiors Carriages, and travelling necessaries. Such *Agiamoglans* (as we have said before) that are distributed into other quarters besides the Royal *Seraglio*, are principally designed as they grow ripe, and of strength of body to be made *Janizaries* in the place of the deceased;

deceased ; so that their principal education is in order thereunto, of whom we shall speak more largely when we treat of the Militia.

The names of the *Agiamoglans* are written in a book, with the places where they are distributed, their several Pays of two, three, or five Alpers a day, which book is under-written by the Grand Signior, and consigned to the *Tefterdar* or Lord Treasurer, who pays their Salaries every three Months, being obliged at that time to enquire who is dead or removed, and so accordingly to make a true report to the Grand Signior.

And thus I have given you a brief account of the Grand Signiors *Seraglio* and the Regiment of it, which if well considered and weighed, is one of the most Politick Constitutions in the World, and none of the meanest supports of the Ottoman Empire ; which relation I had from the mouth of one who had spent nineteen years in the Schools of the *Seraglio*. I must confess I have not treated so amply thereof as the subject might require, because the Rules and Oeconomy observed among the Women, Mutes, Eunuchs, and other of the retired Apartments, I conceive to be a kind of digression from my purpose, my intention being principally to describe the Government, Maxims, and Policies of the *Tark*. And therefore I proceed to treat of the diversities of Offices and Places of great Riches and Trust, which remain in the power of the *Sultau* to confer on those Favourites, Minions, and Creatures, whom thus at his own charge he hath nourished like a Father from their infancy to invest in their riper years with great honours for security of his own Person, and flourishing estate of his Dominions.

C H A P. XI.

Of the Viceroy Azem or Prime Viceroy, his Office, the other six Viceroys of the Bench, and of the Divan or place of Judicature.

The Prime Viceroy called in Turkish *Viceroy Azem*, is as much as chief Counsellor; he is sometimes termed the Grand Signior Deputy or Representative, or *Vicarius Imperii*, because to him all the power of the *Sultan* is immediately devolved; there is no other solemnity, as I know of, in the creating of a Viceroy than the delivery of the Grand Signior's Seal, which he always carries about him in his bosom, on which is engraven the Emperour's name, by which he becomes invested in all the power of the Empire, and can without the formality and process of Law remove all obstacles and impediments which hinder the free sway of his Government. It hath always been the Policy of the great Princes of the East, to erect one as Superintendent over all the rest of their Ministers; so Daniel was constituted by Darius over the Presidents Dan. c.6. and Princes, because of the admirable spirit and wisdom that was in him: and Joseph was made chief Governour and absolute Commander over all Egypt, and by this means those Princes who gave themselves much over to softness and luxury, could with more ease demand account of miscarriages in the rule of their Empire, it being their Policy to constitute one on whom all the blame of miscarriages in Government might be thrown.

The first constitution that we meet with in History of the first Viceroy, was in the time of *Amurath* the third King of the Turks, who passing into Europe with his Tutor called *Lala Schabin*, he made him his chief Counsellor,



The Prime Vizier

Councillor, and committed to him the charge of his Army, with which he won *Adrianople*, formerly called *Orestias*, and ever since the Grand Signior hath continued to maintain that Office of Viceroy, using that common appellation of *Lala*, which signifies Tutor, whensoever in familiar discourse he speaks to him.

There are, besides the first, commonly six other Viziers, who are called Viziers of the Bench, that have no power nor authority in the Government, but only are grave men, that have perhaps had Charges and Offices, and are knowing in the Laws, and sit together with the first Viceroy in the *Divans* or Court where Causes are tried, but are mute and cannot give their sentence or opinion in any matter unless the first Viceroy please to demand their Counsel or Judgment in point of Law; which he seldom does, not to disparage his own reason and experience. Their Pay proceeds from the Grand Signior's Treasury, and is not above two thousand Dollars a year: any of these six can write the Grand Signior's Firme or Autograff upon all commands or decrees that are sent abroad; and because their riches are but moderate, and the Office they are in treats not much with the dangerous parts of State, they live long without envy or emulation, or being subject to that inconstancy of fortune and alteration, to which greater degrees of place are exposed. And yet when any great matter is in Consult, and of considerable importance, these six with the first Viceroy, the *Mosifs* and *Caddeh-lesebers*, or Lords-Chief Justices, are admitted into the Cabinet Council, and are often permitted freedom to deliver their opinions on the matter of question.

The state and greatness the Prime Viceroy lives in is agreeable to the honour of him whom he represents, having commonly in his Court about two thousand Officers and Servants; when he appears in any solemnity, or publick show, he carries on his Turban before, two Feathers, as the Grand Signior wears three set on with

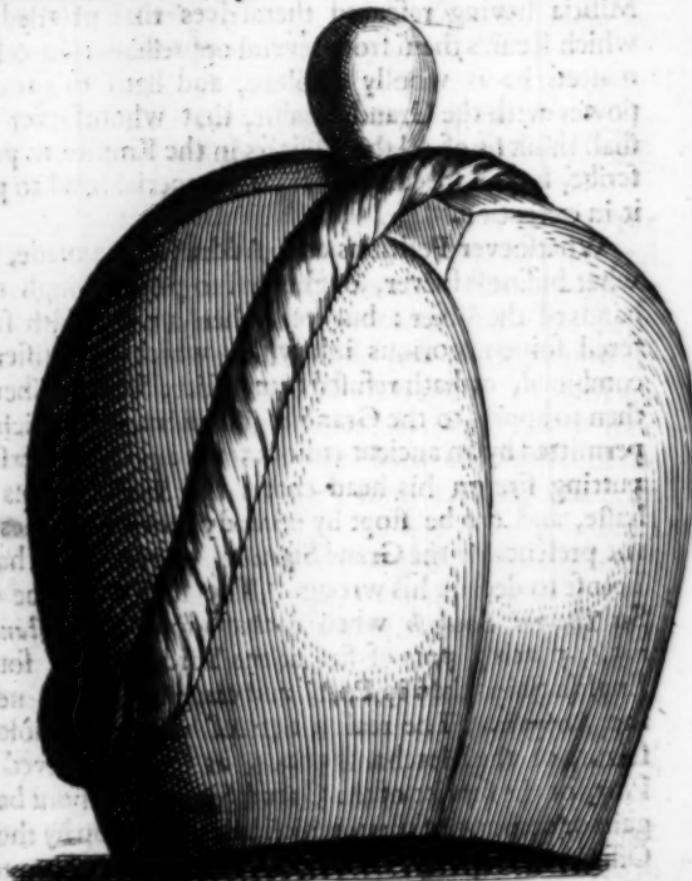
with a handle of Diamonds and other rich Stones, and before him are carried three Horse tails called the tugh upon a long staff, upon the top of which is a gilded knob; the like distinction of honour is permitted only to the three other principal *Pashas* within their jurisdiction; viz. the *Pasha* of *Babylon*, of *Cairo*, and of *Buds*; the other inferiour *Pashas* have only one horse tail carried before them, without other distinction or badge of Authority; and these three forementioned *Pashas* have a right to be *Viliers* of the Bench, and can take their places in the *Divan* when the time of their Offices are expired, and any of them found at the Court in entire grace and favour.

The Prime *Vilier* as he is the representative of the Grand Signior, so he is the head or mouth of the Law; to him appeals may be made, and any one may decline the ordinary course of Justice, to have his Case decided by his determination unless the *Vilier* through the multiplicity of his affairs, and the small consideration of the case, thinks fit to refer it to the Law. And that he may evidence his care of the publick good, he is always present at the *Divan* four times a week; that is, *Saturday*, *Sunday*, *Monday*, *Tuesday*, and the other days (excepting *Friday*) keeps *Divan* in his own house, so diligent and watchful are these men to discharge the Acts of Justice, and their own Office.

He is attended to the *Divan*, which is a Chamber of the *Seraglio*, by a great number of *Chianes*, and their Commanders in chief, who are a sort of Purseynants and other Officers who only serve to attend him to the *Divan* called *Muta faraca*, and may be termed Serjeants or Tip-staves; as he descends from his horse and enters the *Divan*, or upon his return goes into his house, he is with a loud voice of his Attendants prayed for, and wished all happiness and long life, not unlike the salutations the *Roman* Souldiers used to their Emperours; *Cum sub auspiciis Cesaris omnia prospera*

prospera & felicia preeabantur. When he is set upon the Bench, all causes are brought before the *Chaddeescheer*, who is Lord Chief Justice, and by him all judgments pass, unless the Prime Viceroy shall think the cause proper for his cognisance, or shall disapprove at any time the sentence of the Judge; and then by vertue of his unlimited power he can reverse the Verdict, and determine as he pleases. All Officers in the *Divan*, wear a strange sort of dress upon their heads, called in *Turkish* *Magevezee*, which for the most lively description, is here delineated before you.

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A. Turbant

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And this shall in short serve for what is necessary to speak of the *Divan* in this place, in regard we only touch upon it for the better explanation of the Vifiers Office.

The Prime Visier hath his power as ample as his Master who gives it him, except only that he cannot (though he is the Elder Brother of all *Pashas*) take off any of their heads without the Imperial Signature or immediate hand-writing of the Grand Signior, nor can he punish a *Sabree* or *Janizary*, or any other Soldier but by means of their Commanders: the Militia having reserved themselves that privilege, which secures them from several oppressions: in other matters he is wholly absolute, and hath so great a power with the Grand Signior, that whomsoever he shall think fit of all the Officers in the Empire to proscribe, he can speedily obtain the Imperial hand to put it in execution.

Whatsoever Petitions and Addresses are made, in what business soever, ought first to pass through the hands of the Visier: but yet when a party hath suffered some notorious injury, in which the Visier is combined, or hath refused him justice, he hath liberty then to appeal to the Grand Signior himself, which is permitted by an ancient custom; the aggrieved person putting fire on his head enters the *Seraglio* runs in haste, and can be stopt by no body until he comes to the presence of the Grand Signior, to whom he hath license to declare his wrong. The like was done by Sir Thomas Bendysh when Embassadour at *Constantinople*, putting pots of fire at the Yard Arms of some English Ships then in Port, and came to Anchor near the *Seraglio*. The reason thereof was, the violent seizure of the Merchants goods, as soon as arrived in Port, for the service of the Grand Signior, without bargain or account of them, which being taken up by those Officers and great Persons who were out of the reach

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of Law, forced the worthy Embassadour at that time Resident to represent his grievances with much resolution, signifying them to the Grand Signior by fire on the Yards of eleven English Ships then in Port, which were drawn off from the Scale, where they usually lay, to the side of the *Seraglio*; which coming to be discovered first to the Vilier, before the Grand Signior had notice thereof, he immediately extinguished those fires by a fair accommodation, before they burst into a more dangerous flame, by the knowledge of the Grand Signior, who might justly destroy him for suffering such notorious injustice to run to that publick and known extremity.

The *Perſians* in like cases put on a Vest of White Paper, signifying the aggravation of their injury is not to be described in as much Paper as can cover their bodies.

This great Office of Charge and Trust, as it is the highest, so it is the nearest to *Joves Thunderbolt*, and most exposed to envy and emulation; strange stories are read and confirmed by eye-witnesses in our days, concerning the unexpected rise and ascent of unworthy men on a sudden without degrees, steps or approaches to this mighty power and glory, and as soon have been thrown down and been the ſubject of the peoples cruelty and revenge; ſome have been the Sons but of a few days growth, and the Sun hath scarce ſet, before their greatness and glory hath declined; others have continued but a month, ſome a year, others two or three, and withal, even in those who have lived longest and happiest, fortune ſports with that wantonnes and inconstancy, that it may ſerve to be the Mirrour and Emblem of the Worlds vanity, and uncertain riches; It is the fate of great Favourites with barbarous Princes to be but ſhort-lived. For either the Prince delights to exercise his power in debasing ſome, and advancing others, or hath beftlowed ſo

largely, that his bounty is at a stop, and begins to be wearied with heaping of favours, as the other is glutted and satiated with receiving them; *Fato potentie raro semperne, an satietas capis aut illos cum omnia tribuerunt, aut hos quod nibil reliquum est quod capiant.* Tac. Lib. 3. Emulation and flattery are likewise great, and the factions are commonly many in the Ottoman Court, whereby the state of the first Minister is endangered. *In sua mortalibus natura recentem aliorum felicitatem aegris oculis introspicere, modumque fortune a nullis magis exigere, quam quos in equo vident.* Tac. Lib. 3. Sometimes the Queen Mother rules, sometimes the *Kusfir Aga* commands, perhaps a beautiful Woman is Mistress of the Power, as well as of the Affections of the *Sultan*; every one of these have some Favourites, some or other who watch Preferments, and are intent to observe all miscarriages of State, which may reflect on, or question the judgment or honesty of the first Author, by which means the unhappy Visier, either by the *Sultans* immediate command, or tumults of the Souldiery raised by the powerful factions aforementioned, yields up his Life and Government together; whose power and greatness being only borrowed from his Master, and depending on another's pleasure, by its short continuance and mutability, verifies that true saying of *Tacitus*, Lib. 12: *Nihil rerum mortaliū tam instabile & fluxum est, quam fama potentiae non suā vi nixa.*

But it doth not always happen that the Prime Visier because he is deprived of his Office, should therefore lose his life; for many times, especially if he be a man whose disposition is not greatly suspected of Malice or Revenge to the contrivers of his fall, or be not of a generous spirit, and great abilities and popularity, whereby he may be venturesome and capable of raising Rebellion or Mutiny, he is permitted calmly to retire, and quietly to descend from his high Throne of honour,

honour, to enter into the lower Region and air of a small and petty Government of a *Pasha*; as not many years past the Predecessor of *Kisperli* Father of this present Visier being degraded, had the *Pashalick* of *Kanisja* (which is accounted one of the meanest of all the Goverments which are subject to a *Pasha*) conferred on him; and here I cannot tell whether such a Visier hath not more reason to blesse and congratulate his fortune than accuse it; for in this condition he is more free from cares and dangers, and much more happy if his ambition and greatness of spirit render not his repose and ease less pleasing, because it is not in the highest Lodgings of Honour and Command. But it is seldom so among the *Turks*; for with them it is esteemed no disgrace to be transplanted from the Mountains to the Vallies; they know their original and composition partakes not much of Heavenly fire; and that the Clay they are framed of, is but of common Earth, which is in the hand of the Grand Signior as the Potter to frame and mould, as is most agreeable to his pleasure and will. And as it is no disparagement to decline and go backward in Honour amongst the *Turks*, so it is no new thing, or absurdity in their Politicks, to see men rise like Mushromes in a night, and from the meanest and most abject Offices, without degrees or convenient approaches, at once leap into the Seat and Quality of the Prime Visier; I shall instance in one Example worthy of Record, which was of late days, and as yet that I know of, hath had no place in History. It hapned that in *Constantinople* there was either great scarcity of flesh, or the negligence of the Butchers had made it so; so that they who were not so early abroad as to watch their usual time of making their days provision, or came any thing late, were necessitated to pass that day with a Lenten diet; among those who had missed one snoring their common proportion of flesh,

was one Dervise a Cook of a Chamber of Janizaries ; this man knew the blows and punishment he was to suffer from the chief of the Chamber ; that through his sloth and want of care, the whole company should that day pass without their Dinner, which caused him in great passion with loud exclamations as he passed the streets to accuse the ill Government, and little care was had to rectifie these common abuses : it fortuned that at that time that Dervise was lamenting his case to all the world, and cursing the principal Officers, that the Grand Signior in disguise passed by, and seeing a man in such a disorder of mind, came in a courteous manner to demand the reason of his passion ; to whom the Dervise replied, *It was in vain for him to be inquisitive ; or for me, said he, to inform of what you are able to afford no remedy unto ; for none but the Grand Signior himself is of sufficient power to redress that for which I have so much cause to be troubled.* At last with much importunity he told what great abuse there was in the Butchery, that the Shambles were ill served, that he had missed the usual proportion of flesh that morning, for his Janizaries Chamber, and what punishment he was likely to suffer, for having come short only one moment of his due time ; he added farther, that the Vicer and other Officers were negligent in rectifying these mean and low disorders, being wholly taken up in enriching themselves, and intent to their own interest ; but if I were first Vicer, I would not only cause great plenty of flesh in this City, but at all times of the day it should be found by those who wanted it. And now what benefit have either you, said he, by bearing this story, or what release am I likely to have of punishment by repeating it to you ? The Grand Signior afterwards returning home, and considering of the discourse the Janizaries Cook had made him, whether to prove the abilities of the man, or because he conceived Providence had offered this encounter, or that Princes de-

light to exercise their power in creating great men from nothing ; he sent immediately for the *Dervise*, who being come into his presence, and sensible of the familiar discourse he had made him, trembling cast himself down at his feet, supposing that the free language he used of the *Vifier* and the Government, was the cause he was now to lose his life. But it hapned quite contrary, for the Grand Signior encouraging him to lay aside his fear, told him *he was resolved to make him first Vifier, to try an Experiment whether he was able to amend those abuses he complained of*; and that herein he might not transgres the degrees whereby he was gradually to pass, he first made him chief of his Chamber, the next day Captain, the day following *Aga* or General of the *Janizaries*, and thence with one step to be Great *Vilier*, who not only remedied the abuse in the shambles according to his promise, but proved a famous and excellent Minister of State ; and though examples of the like nature are frequent among the *Turks*, yet this may serve at present to shew in part the fortune and fate by which men are raised, and the unconstancy of greatness and glory amongst the *Turks* above any other part of the world besides.

It was a hard Problem in the *Turkish Polity*, which a wise Prime *Vifier* proposed to certain *Pashae*s amongst other questions What courses were possible to be found out for a first *Vifier* to maintain and continue his Office, and acquit this so dangerous charge from the hazard and uncertainty to which it is liable ; for you see Brothers, said he, how few enjoy or grow old herein ; their vertue, their care, and their innocence are no protection ; some remain a day, a week, a month, others protract the thread to a year or two, but at length they are (to use our own Proverb) like the *Ant* to whom God gives wings for their speedier destruction. The *Pashae*s were for a while all silent,

not knowing what reply to make, or how to resolve so difficult and knotty a point, until *Kuperly* (who was then the most ancient and perhaps the wisest Pasha, as the actions of his following life have sufficiently testified) first replied, that in his opinion, the only and most probable means for a tottering Visier to secure himself, is to divert the minds of the Grand Signior, and other working brains, upon some Foreign War; for Peace is that which corrupts the dispositions of men, and sets them on work to raise themselves with intestine and civil evils; when War busies their Spirits, and employs them to gain renown and glory by Martial actions, by which means Plots and Treachery are driven from our own homes; *Confiliis & astutes externas moliri, arma procul habere*, Tac. Lib. 6. And it is possible that *Achmet*, the Son of *Kuperli*, who began the last War with *Germany* might go upon this Maxim of his Fathers; for in all matters of his Government, he is observed to walk by the same rules and directions, which were bequeathed to him as well as his inheritance.

And yet for all this doubtful estate of the Prime Visiers, some have been known to manage this Office 18 or 19 years, and afterwards wearied with care and pains to acquit it by a natural death; from whence this question may arise, whether the favour or displeasure of the Prince depends on the destiny or fortune we are born to, or whether humane Counsel can assign a way between contumaciousness and flattery, wherein to steer free from danger and ambition? *Vnde dubitare cogor, fato & sorte nascendi, ut cetera, ita Principum inclinatio in hos, offensio in illos, an sit aliquid in nostris consiliis, liceatque inter abruptam contumaciam, & deforme obsequium pergere iter, ambitione & periculis vacuum*. Tacit. Lib. 4. But we find but few examples of this kind. For if Visiers have been evil, their own cruelty and covetousness have hastened their fate;

if good, their merits have been their ruine ; lest the great benefits their merits have procured to their Prince should seem to want reward, or be dangerous or difficult to requite, *Beneficia eousque latea, dum videntur exsolvi posse; ubi multum antevenere, pro grata odium redditur*, Tac. lib 4.

The Revenues of the first Vifier which issue immediately from the Crown, and are certain appendages to the Office, are not great, being not above 20000 Dollars yearly, which arise from certain Villages in *Romelia*; the rest of the immense riches which accrues to this charge so full of cares and danger, flows from all the quarters of the Empire. For no *Bassaw* or Minister of trust enters his place without his Present and Offering to the first Vifier, to obtain his consent, and purchase a continuance of his favour. Those that have Governments abroad, have always their Agents at Court, who with gifts continually mollifie the Vifiers mind, entreating him to represent their service to the Grand Signior in an acceptable and grateful manner. And though at the Equinoctial in the Spring, all *Pashaeas*, and any that have Governments of note, are obliged to make their Prefents to the Grand Signior of considerable value, at which time the first Vifier neither will not want his own acknowledgments, he is yet farther treated by all Persons with sums of money, as the nature of their business is, which is not secretly, but boldly and confidently demanded, and the bargain beaten as in matters of Merchandise, and Trade ; and Justice and Favours made as vendible, and set as publick to sale, as Wares and Commodities are in the Shops and places of common Mart ; so that if the first Vifier proves covetous (as commonly they do who are raised from nothing, and used always to thrift) and resolves to lose nothing of what he may get, his income is incredible, and may equal that which is the Rent of the Grand Signior,

Signior, and in a few years amass an immense riches and wealth. But of this the Prince and the Turkish Policy is not ignorant, and accordingly provides remedies to drain the inundations of the Vifiers Coffers, at first by extorting great sums of money from him at his entrance to the charge; then under colour of Friendship and Favour the Grand Signior makes him Visits, in requital whereof rich Presents are made him, as Gratitude for so much Honour; next he many times sends to him for a gift of 100000 Dollars, for Jewels, Horses, and other things of a great value; and in this manner several contrivances are used to turn these Rivulets to pay their Tribute to the great Ocean; amongst which this present Grand Signior *Mabome*; the fourth hath found out one way among the rest, putting the Vifier often to the charges of his Dinner, sending to his Kitchin for twenty dishes of Meat, which is the usual proportion of the Grand Signiors ordinary Table, and by inviting himself to a Banquet many times at the Vifiers expences; and this being done so frequently, gives the world occasion to believe that he demands it out of no other design than narrowness of soul to save the charges of his own Dinner; and the rather it is so believed because this Emperour is reputed of a covetous disposition, and of no affinity with *Solyman* the Magnificent. But the ways and means by which the Grand Signior comes in the end to be possessed of the gains and profits collected by his Vifier, and other Officers, requires a particular discourse apart, which shall in its due time and place be treated of; and this shall for the present suffice to have spoken concerning the Prime Vifier and his Office.

C H A P. XII.

*The Offices, Dignities, and several Governments
of the Empire.*

H E that will describe the Polities of a Country, must endeavour especially in the most exact and punctual manner possible to declare the several Offices, Dignities, and Riches of it, that so a more easie computation may be calculated of its strength, numbers of Men, Fortifications, Forces by Sea, where best defended, and where most easily vulnerable and exposed.

The next to the *Visier Azem*, or the first Visier, are the several *Beglerbegs* (which may not unaptly be compared to Arch-Dukes in some parts of Christendom) having under their jurisdiction many *Sangiacks* or Provinces, *Beyes*, *Agaes*, and others ; To every one of these the Grand Signior in honour bestows three Ensigns, (called in Turkish *Tugh*) which are staves trimmed with the tail of a Horse, with a golden Ball upon the top, and this is to distinguish them from *Bashaws* who have two Ensigns ; and the *Sangiack-beg*, who hath also the name of *Pascha*, and hath but one. When a *Pascha* is made, the Solemnity used at the conferring his Office is a Flag or Banner carried before him, and accompanied with Musick and Songs by the *Mirialem*, who is an Officer for this purpose only, for investiture of *Pashas* in their Office.

The Government of *Beglerbegs*, who have several Provinces called *Sangiacks* under their command are of two sorts ; the first is called *Hassile Beglerbeglik*, which hath a certain Rent assigned out of the Cities, Countries and Signories allotted to the Principality ; the second

second is called *Saliane Beglerbeglik*, for maintenance of which is annexed a certain Salary or Rent, collected by the Grand Signiors Officers with the Treasure of the whole Government, out of which are paid also the *Sangiack Beglers*, that is, the Lords of the several Counties, Towns, or Cities, and the Militia of the Country.

It is impossible exactly to describe the Wealth and ways of Gains exercised by these Potent Governors to enrich themselves; for a Turk is ingenious to get Wealth, and hasty to grow rich; howsover we will succinctly set down the certain sums of Revenue which are granted them by Commission from the Grand Signior, assigned them out of every particular place of their Government; besides which they have the Profits of all Wefts and Strays, Goods of Felons, sale of Vacant Church-Offices, Slaves, Horses, and Cattel, which by Mortality or other accidents have no certain Master; to which may be added the benefit of their *Ayaniss* or false Accusations, whereby they invade the Rights and Estates of their Subjects; as also of the Robberies of their people and strangers, by their own Slaves and Servants, whom they send abroad with that design; and having committed the Robberies themselves, under pretence of discovery of the Crime and doing Justice, they seize the innocent people, torture, and imprison them, and perhaps put some to death for expiation of their own offences. To come nearer then to the purpose. The Beglerbeys of the first sort are in number twenty two, who have their Revenue allotted them in the places that they govern, collected by their own Officers according to Commission, of which the first is of *Anatolia*, anciently called *Asia minor*, afterwards *Anatolia*, ανατολή, ανατολής, from its more Eastern situation in respect of *Greece*; the yearly Revenue of which, in the Grand Signiors books called the old Canon, is a Million

of

of Aspers, and hath under its jurisdiction fourteen *Sancak* ^{An Asper is about the value of a half-Penny.} *Kiosabi* where the Beglerbeg resides in *Pbrygia* Major, Saraban, Aidin, Kastamonu, Hudanendigbiar, Bolis, Mentesche, Angora otherwise Ancyra, Karabysar, Tckeili, Kiangri, Hamid, Sultan Ugbi, Karesi, with the command of twenty two Castles.

2. *Caramania*, anciently called *Cilicia*, and was the last Province which held out belonging to the *Caramanian* Princes, when all places gave way to the flourishing Progress of the *Ottoman* Arms; the Revenue hereof is 660074 Aspers, and hath under its jurisdiction seven *Sangiacks*, viz. *Iconium*, which is the Court of the Beglerbeg in *Cappadocia*, Nigkde, Kaisati, otherwise *Cesanca*, Jenischebri, Kyrscbehri, Akrebebris, Akjerai: And in this Principality are 3 Castles, at *Iconium* one, at *Lavende* and *Mendui* under the *Pasha's* immediate command and 17 others in several *Sangiacks*.

3. *Diarbekir*, otherwise *Mesopotamia*, hath a Revenue of a Million two hundred thousand and 669 Aspers, and hath under its jurisdiction 19 *Sangiacks*, with which five other Governments called *Hukimmet* in Turkish, signifies eleven of which *Sangiacks* are properly belonging to the Ottoman Royalties, and eight are *Curdian* Countries, or of the people called *Kurts*; for when *Curdia* was conquered, the Country was divided, and distinguished into the nature of *Sangiacks*, but with this difference of right inheritance and succession to the goods and Possessions of their Parents, and succeed as Lords of Mannors, or to other petty Governments by Bloud and Kindred. And as other Lords of *Sangiacks*, *Timariots*, or Barons pay the Grand Signiors duties, and hold their Land in Knights service, or other tenure whereby they are obliged to attend and follow their Commanders to the Wars, whensoever they are called thereunto by the Grand Signiors summons: these that are registered for *Hukummet* have no *Timariots* or Lords to command them, but are free from all Duties

ties and Impositions, and are absolute Masters of their own Lands and Estates. Those *Sangiacks*, which are properly belonging to the Ottoman Royalties are *C Harpu, Ezans, Synecek, Nesbin, Chatengbif, T chemische krek, Seared, Mufarkin, Akchie, Kala, Habus, Sangiar*, otherwise *Diarbekir*, which is the place of residence of the Beglerbeg. Those *Sangiacks* which are entailed upon Families are *Sagman, Kulab, Mebrani, Tergil, Atah Persek, Tcbifakichbur, Tchirmek*.

4. Of *Scham*, otherwise *Damascus*, the certain Revenue of which is a Million of Aspers, and hath under it *Sangiacks* & with *Has*, where the Contributions by the Beglerbegs Officers are collected upon the Country, and are *Kadejcherif alias Jersalem, Gaza, Sifad, Nabola alias Naples in Syria, Aglun, Babura, and Damascu*, the City where the Beglerbeg resides. He hath farther three with *Saliane*, for account of which he is paid by the Kings Officers ; and those are *Kadmar, Saids, Beru, Kiork, Schubek*, where are no *Timariots*, but the Inhabitants are true, and absolute Masters of their own Estates in the same manner as the *Curdi* are, which we have before mentioned ; the Castles here are for the most part demolished, and scarce worthy our notice.

5. Is of *Siwas* a City in *Armenia major*, hath a Revenue of nine hundred thousand Aspers, and hath under his Dominions six *Sangiacks*, viz. *Amasia, Tchernum, Buradic, Demurki, Gianick, Arebkar*, the Castles of which are nineteen.

6. Is the Government of the *Pascha* of *Erzrum* on the confines of *Georgia*, hath a Revenue of a Milion two hundred thousand and 660 Aspers, and hath under his Government eleven *Sangiacks*, viz. *Karabizar, Scobaki, Kieifi, Pasin, Esber, Hanes, Tekman, Turtum, Meyenkerd, Mamervan, Kyuzutschian, Melazkerd* ; and hath thirteen Castles.

7. Is the Government of the *Pascha* of *Van* or *Van*

Now a City in Media, hath a Revenue of a Million a hundred and thirty two thousand two hundred and nine Aspers, and commands fourteen Sangiacks, viz. *Adilgizar, Ergisib, Musib, Barkerū, Kiarkian, Kisanī, Eppaird, Agakī, Ektad, Benikostar, Kalaisbaserid, Berdes, and Edegick.*

8. Is the Government of the Pascba of Tebildir on the Confines of Georgia, hath a Revenue of nine hundred twenty five thousand Aspers, and commands nine Sangiacks, viz. *Olti, Aartus, Ardnug, Erdehamburk, Hagrek, Pusenbas alias Pusenbal, Macgil, Igiare, Penbek, Periekrek.*

9. Is the Government of Scheberezel in Assyria, the Pascba of which hath a Revenue of a Million of Aspers, and commands twenty Sangiacks, viz. *Suruscbuk, Erbil, Kinschaf, Schebribazar, Chabkiule, Gebishamrin, Hezurd, Merd, Dulchuran, Mergbiane, Haninudevin, Agiur, Neitutar, Sepuzengire, Ebruan, Tandum, Badeberend, Belkas, Vicbeni, Garikalo, Rengeene.*

10. Is the Government of Halep or Aleppo, hath eight hundred and seventeen thousand seven hundred seventy two Aspers Revenue, and commands seven Sangiacks with *Has*, and two with *Saliane*: Of the first sort are *Adana, Ekrad, Kelis, Beregek, Mearre, Gazir, Balis*: Of the other are *Matik* and *Turkman* which is *Turcomania*, of these at this day the Revenue is farmed, and are not called Sangiacks but *Agalik*, for in them are no *Timariots*, but every man is Lord and Master of his own Lands: This Government hath five Castles.

11. Is the Government of Marasch near the River Euphrates, situate between Mesopotamia and Aleppo, otherwise called by the Turks *Zulkadrie*, hath a Revenue of six hundred twenty eight thousand four hundred and fifty Aspers, and commands four Sangiacks only: viz. *Malatia, Asab, Kars, and Samsad*, and hath four Castles.

12. Is

12. Is the Government of *Kibros* otherwise called *Cyprus*, hath a Revenue five hundred thousand six hundred and fifty Aspers, and commands seven *Sangiacks*, viz. four with *Hos*, and are *Itebili*, *Tarsus*, *Alanie*, *Sebis*; the other three with *Saliene*, are *Kenine* *Baf Mansa*, *Leskuschba*, or *Larnica*, which is the place of the *Pascha's* residence, and hath fourteen Castles.

13. Is the Government of *Tarabulus Scham*, otherwise *Tripoly* of *Syria*, hath a Revenue eight hundred thousand Aspers, at this place the *Pascha* resides, and hath under him four *Sangiacks*, viz. *Hams*, *Hama*, *Gemele*, and *Selemy*, and hath only one Castle in the *Sangiack* of *Hams*, called *Fastalekrad*.

14. Is the Government of *Terbozan*, otherwise *Trabezond*, encompassed with a ridge of Mountains, according to a Poet born in that place,

Vertice Montano Trapezus inclusa recessit.

Formerly the Imperial Seat of the *Comneni* reigning over *Cappadocia*, *Galatia*, and the parts of *Pontus*, founded by *Alexius Comnenus*, who upon the taking of *Constantinople* by the Western Christians fled to this place, which flourished until taken by *Mahomet* the Great; it is situate on the *Euxine* or black Sea, and still a place of considerable Traffick, especially made rich for the fishing, out of which and the Customs the *Pascha*, though he hath no *Sangiacks* under his Government, hath yet a Revenue allotted of seven hundred thirty four thousand eight hundred and fifty Aspers, with fourteen Castles to defend the City, and the Dominions belonging thereunto.

15. The Government of the *Pascha* of *Kars* a City near *Erzrum*, hath a Revenue of eight hundred twenty thousand six hundred and fifty Aspers, and commands six *Sangiacks*, viz. *Erdebankiutcbuk*, *Gingerwan*, *Zarus an*, *Gbegran*, *Kughizman*, *Pasin*.

16. The

16. The Government of the Pascba of *Musul*, otherwise called *Niniveb* in *Affyria* hath a Revenue of 584 thousand and 56 Aspers, and commands five Sangiacks, viz. *Bagiwansu*, *Tekrit*, *Zerbit*, *Eski Musul* or old *Ninive*, and *Hurun*.

17. The Government of the Pascba of *Rika* hath a Revenue of 680 thousand Aspers, and commands seven Sangiacks, viz. *Ghemasebe*, *Chabur*, *Dixirbebe*, *Benrabue*, *Serug*, *Biregek Ane*.

These are all the Governments which are in *Afia* with *Hass*, let us now pass into *Europe*.

18. Is the Government of the Pascba of *Romania* otherwise *Romania*, which is the most honourable Turkish charge in *Europe*, hath a Revenue of a Million and a hundred thousand Aspers, the seat of the Pascba is *Sofia*, and commands twenty four Sangiacks, viz. *Kis* *Stendit* otherwise *Justiniana*, *Mora* otherwise *Morea*, *Skenderi*, *Tirbala*, *Silistra*, *Nigbeboli*, *Uehri*, *Avlona*, *Fania*, *Ilbraxan*, *Tobirmen*, *Selanik* otherwise *Salonica*, *Wizet*, *Delunija*, *Ushup*, *Kirkkelisa*, *Dukakin*, *Wedim*, *Alagebizari*, *Serzerin*, *Waltcharin*, *Bender*, *Akkerman*, *Ozi*, *Azak*; But it is to be observed that though *Morea*, according to the ancient Canon, was under the jurisdiction of the Pascba of *Romania*, yet now it is divided and made part of the Revenue of the *Valede* or Queen Mother, where a Farmer of her Rents and Incomes now resides.

19. Is the charge of the *Kapudan* otherwise Captain Pascba, or as the Turks call him, General of the White Seas, hath a Revenue of eight hundred eighty five thousand Aspers; he is Admiral of the Grand Signiors Fleet, and Commands as far as the Turkish Power by Sea extends; and commands thirteen Sangiacks; viz. *Galipoli* which is the proper place of the Pascba's residence, *Egribus* otherwise *Negropont*, *Karliuli*, *Ainebahti*, *Rhedes*, *Midilli* or *Metilene*, *Kogia Eli*, *Berga*, *Sifla*, *Mezestra*, *Sakis* or the Island off *Scio*, *Beneksche*

or *Malavia*, some others add *Nicomedia*, *Limnos* and *Nissia*.

20. Is the Government of the *Pascha* of *Budus* otherwise *Buda* in *Hungary*, hath a Revenue and commands twenty *Sangiacks*; viz. *Agri*, *Kanyisa*, *Samandra*, *Peschis*, *Ustunubilgrad* or *Stultwissenberg*, *Ostrogon* or *Strigonium*, *Sekdin*, *Chatman*, *Semutum*, *Sitem*, *Cupan*, *Filek*, *Sekitwar*, *Sektches*, *Setebre*, *Novigrad*, *Sekgard*, *Belgrade*, or *Alba Regalis*. And now lately in the year 1663. that *Wivar* or *Newbanſel* was taken, a new *Sangiack* is since added.

21. The *Pascha* of *Temeswar* in *Hungary*, hath a Revenue and hath under his command six *Sangiacks*, viz. *Lipona*, *Tchanad*, *Gbiola*, *Mudava*, *Wardam*, to which also *Janova* is added, conquered in the year 1663.

22. Is the Government of the *Pascha* of *Bosna* in *Maria*, divided formerly into *Liburnia* and *Dalmatia*, now called *Sclavonia*; his Revenue is a and commands eight *Sangiacks*, viz. *Herſik*, *Keli*, *Ezdernic*, *Preggo*, *Feragine*, *Zagine*, *Kirko*, *Rabige*.

There are other *Paschas* of *Coffa*, *Theodosia* in *Taurica* in *Cbersanesus*, which having no *Sangiacks*, no *Timmers* nor *Zigmets* under them, but only a few beggarly Villages which we shall purposely omit, as not worthy the notice. And so much shall be said for the *Paschas* or *Beglerbegs* with *Has*, or with the Revenue imposed upon Countries under their command, collected by their own Officers.

Those that are with *Saliane*: or paid out of the Grand Signiors Treasury, are:

1. The *Pascha* of *Gran Caira*, called by the *Turks* *Mifir*, hath a Revenue of six hundred thousand *Scheſſes* or *Zecbins* a year, which he may justly and honestly pretend to; as much is the Tribute yearly paid the Grand Signior from that place; which is most commonly

monly brought since the War with *Venice* upon *Camels* backs by Land, with a guard of five hundred men, not to expole it to the danger of being intercepted at Sea ; another sum of six hundred thousand *Zecbins* yearly goes to the payment of the *Turks* Forces in *Egypt* ; besides the vast sums of money this *Pascbs* extorts with insupportable Avarice and Tyranny from the Natives of the Country, during the space of his three years Government ; by which means he grows excessive rich, and able to refund a good stream into the Grand Signors Coffers at his return, as hereafter shall be the subject of our more large discourse ; he commands sixteen *Sangiacks* as is reported, but not being registred in the Kings Book, I let them pass without naming them.

2. Is the Government of *Bagdat*, otherwise *Babylon*, hath a Revenue of a Million and seven hundred thousand Aspers, and commands twenty two *Sangiacks*, viz. *Dertenk*, *Gezan*, *Gewazir*, *Renk Aiadiie*, *Gelle*, *Semwat*, *Remaljje*, *Beiare*, *Derne*, *Debare*, *Wasit*, *Gebküle*, *Gedide*, *Kesend*, *Kasrscbirin*, *Ghiilan*, *Korag*, *Anne*, *Alsebab*, *Demurkapn*, *Deirberbiie*, *Karanie*.

3. Is the Government of the *Pascbs* of *Temes*, which is in *Arabia Felix*, whose place of residence is at *Adem* upon the Red Sea ; which place and Country being recovered for the most part again from the *Turk* by the *Arabians*, it is neither needful to mention the Revenue, nor the *Sangiacks* it formerly commanded.

4. Is the Government of *Habelch* upon the Con-
fines of the *Abissines* in *Ethiopia*, called also by the
Turks *Hastzebit*, which extending it self to the Do-
minions of *Prefter John*, being far distant from the
succours of the *Ottoman* force, is now wholly lost to the
Turk ; so that we can neither assigne the Revenue, nor
the *Sangiacks*. D 1 11

5. In the Government also of *Bosr* on the Con-

fines of Persia, a Maritime City in the *Sinus Persicus* near *Byblis* in *Phenicia*, were reckoned twenty six *Sangiacks*, but now not held by the *Turk*, who hath no other power there, nor benefit thence, excepting only that Prayers are made constantly for the *Sultan*.

6 In the Government of *Lahsa*, on the Confines of *Ormus* in Persia, are counted six *Sangiacks*, viz. *Aiwen*, *Sakul*, *Negniie*, *Netif*, *Benderazir*, *Giriz*, but these Countries are poor, and have scarce any place in the Grand Signiors Registers.

To these we should add the Governments of *Algiers*, *Tunis*, and *Tripoli* in *Barbary*; but that being much fallen off from the *Turks* obedience, and become almost independent of themselves; we shall pass by the discourse of them, especially because of late years the mutual Treaties with *Barbary*, and interchanges of War and Peace with those Countries, hath made the state and condition of that people well known and familiar in *England*.

The use of the particular Catalogue fore-going, is to demonstrate the greatness and power of the *Ottoman Empire*, which hath so many considerable Governments and Principalities in its possession, wherewith to encourage and excite the endeavours of Heroick spirits to an ambition of great and noble Enterprizes, whereby to merit the Rewards which remain in the power of the *Sultan* to gratifie them with. And also to help in the just computation of the number of men the *Turk* can bring into the Field, every *Pascha* being obliged for every 5000 Aspers Rent to bring a Souldier to the War: though notwithstanding, they often appear for ostentation and gain of the Grand Signiors favour with more men than their due complement; as in the last War, with *Germany*, the *Beglerbeg* of *Romania* brought 10000 effective men into the Field.

Of these *Beglerbegs* five have the Title of *Visiers*, which signifies as much as Counsellor, *viz.* the *Paschas* of *Anatolia*, *Babylon*, *Cairo*, *Romania*, and *Buda*; which are charges of the greatest riches, power, and fame; the others have their Pre-eminence, rank, or order according to the Priority of Conquest, and Antiquity in the possession of the *Turks*:

These are all the great Governments of the Empire, in whose respective jurisdictions are always three principal Officers, *viz.* the *Mufii*, the *Reis Efendi*, otherwise called *Reis Kitab*, which is Lord Chancellour or Secretary of State, or rather those two Offices united into one; and the third is *Tesfertdar Pashaw*, or Lord Treasurer. These three Officers are near Counsellors and Attendants on their *Pashaws*, and so also they are on the Prime *Visier*, whose *Mufii*, *Reis Efendi*, and *Tesfertdar* have a superiority and dignity above the others, and are to them as the original to the Copy.

Of the *Mufii* we shall speak in due place. The *Reis Efendi*, which signifies chief of the Writers or Bookmen; (for the *Turks* call always men of the Law, and Professors of the Pen, and Parochial Priests by the Title of *Efendi*) is always present and attending on the *Visier*, for passing Orders, Decrees, Patents, and Commissions into all parts of the Empire; which are daily dispatched in those numbers into all places, as is incredible; for the *Turks* governing more by their Arbitrary power, and according to the exigences of affairs, than by a set rule, or form, every business requires its distinct order; and the very Courts of Justice are moderated according to the commands and directions they receive from above; by which means the *Reis Efendi*'s hands are filled with such a multitude of business, as employs great numbers of Writers; and consequently brings in riches flowing to his Coffers; some in which Office, who by their

parts, industry, and courage have gained authority and respect, have amassed wealth, which might compare with the riches and treasure of Princes: We shall here instance in one of late years, famous in *Turkie*, for his knowledge and riches, called *Samozade*; one who had piled those heaps of all things that were rich and curious, as were too tedious and long to insert in a Catalogue in this place. It may suffice, that being executed in the time of the last Wars against the Emperour of *Germany* for some conspiracy against the Great Visier, such a Treasure was found appertaining to him (all which was confiscated to the Grand Signior) as was sufficient to have enriched and raised his Prince, had he been impoverished, and in a declining condition.

The other Great Officer is the *Tefterdar* or Lord Treasurer, who receives the Revenue of the Grand Signior, and pays the Souldiery, and makes other publick disbursements; this Office is different from the Treasurer of the *Seraglio* (of whom we have already spoken) who attends to nothing else but the expences of the Court, and to gather in the accidental profits and presents paid to the Grand Signior; which is so considerable, that every *Sultan* (for the most part) amasses a particular treasure of his own, which after his death is inclosed in a certain Chamber, and shut with an Iron gate, and the Key-hole stopped with Lead, and over the Port is writ in Golden Letters, The Treasure of such a *Sultan*. And this shall suffice to have spoken of the Offices and Dignities of the Empire.

CHAP. XIII.

Of the Tartars and Tartar Han, and in what manner they depend upon the Turks.

The *Tartars* may very well be accounted amongst the other Princes subject to the *Ottoman* power; I mean not the *Asiatick Tartars* or the *Tartar* of *Enzbeck* (though so much *Mahometan*, as to wear green Turbants, and to deduce their Race from the Line of *Mahomet* himself) for having conquered *China*, and possessing a greater Empire than the *Ottoman*, they are far from acknowledging any subjection or degree of inferiority to the *Turk*; nor are all the *European Tartars* Subjects to the *Sultan*; for the *Kalmuk* and *Citraban Tartars* (men of strange barbarity, and countenance different from all the other Race of mankind) though Professors of the *Mahometan Religion*, are yet faithfully and piously obedient to the Duke of *Moscovie* their lawful Prince.

But the *Preopentian Tartar*, which inhabits *Taurica Cbersonesus*, now called *Crim*, the principal City of which is *Theodosia*, now *Cafa*, and the *Nagaenian Tartar*, which inhabits by the *Palus Mantis* between the Rivers of *Volga* and *Tanais*, are the people which may be accounted amongst the Subjects, or at least Confederates of this Empire: though only the City of *Cafa* of all those Dominions, is immediately in Possession and Government of the *Turk*: which in my opinion appears to be a cautionary Town and Pledge for their obedience; and though the *Han* or Prince of that Country is elective, yet he is chosen out of the true Line, and confirmed by the Grand Signiors, who have always taken upon them a power to depose the Father,

and in his place constitute the Son or next of that Lineage when found remiss in affording their Auxiliary helps to the War, or guilty of any dis-respect or want of duty to the *Ottoman* Port.

This present *Han* which now goyerns, called *Mahomet Ghirez* (for that is the Surname of his Family) remained during the life of his Father (according to the custom of the Eldest Son of this Prince) a hostage to the *Turk* in *Jamboli* a Town in *Thrace*, four days journey distant from *Adrianople* situated on the *Euxine* or black Sea; but from thence upon jealousy of too near a vicinity to his own Country, was removed to *Rhodes*, where he passed an obscure and melancholy life until the death of his Father, and then being recalled to *Constantinople*, had there his Sword girt on, swore fealty to the Grand Signior, with all other formalities performed according to their Custom of Regal Inauguration: But being settled in his Kingdom, and mindful of his sufferings at *Rhodes*, he had ever stomach'd the Pride of the *Ottoman* Emperour, by which, and the dissension of the *Polonians*, and the other neighbouring *Tartars*, as a thing dishonourable to so ancient and powerful a people, to resign the Heir of their Kingdom a Hostage to their Neighbours; this present Prince hath refused this part of subjection which the *Visier Kuprili* often complained of; but not being in a condition to afford a remedy unto, thought it prudence to dissemble.

But yet these people are esteemed as Brothers, or near Allies with the *Turk*, to whom for want of heirs-male in the *Ottoman* Line, the Empire is by ancient compact to descend; the expectation of which, though afar off, and but almost imaginary, doth yet conserue the *Tartar* in as much observance to the *Turk*, as the hopes of an Estate doth a young Gallant who is allured to a complacency and obsequiousnes with the petulant humour of a Father that adopts him, who

who is resolved never to want Heirs of his own Family. And thus the *Tartar* is as obedient as other subjects; and though the *Turk* exercises not his power there by commands, as in other places of his Dominions, but treats all his business by way of Letters; yet these Letters serve in the place of Warrants, for the signification of the Grand Signiors pleasure, and are as available as the * *Autogra*s, and other formalities of the Imperial Edict, are in other places (in subjection to the *Turk*.)

* The great Character of the Emperors name affixed at the top of every Command.

By ancient Compact between this Empire and the Kingdom of *Tartary*, it is agreed, that whencesoever the Grand Signior goes in person to the Wars; the *Tartar Han* is to accompany him in person with an Army of a hundred thousand men, but if the Viceroy or some other General be in the Field, then he is only obliged to send forty or fifty thousand under the command of his Son, or some principal Officer of his Kingdom, who are paid and maintained out of the booty and pillage they acquire. In the year 1663. the *Tartar* called on occasion of the War in *Hungary* to the assistance of the *Turk*, they made such incursions into that Country, *Moravia*, and *Silesia*, sacking and burning all Cities and Towns, that they carried away one hundred and sixty thousand captive souls in one year; which precise number I am informed from those who had received good information of the *Pengik* or Certificates that were given upon every head; for the *Tartar* being an absolute free-booter, makes prize of all that comes within his power; and lest he should prey on the subjects of the *Turk*, they are bound to take out attestations from certain Registers, of the Names, Countries, and Age of their Captives, lest they should deceive the *Turk* with the sale of those, who are already their own subjects and slaves.

The *Tartar* is to the *Turk*, as the *Giaical* to the *Lion*, who

who hunts and finds the prey for the *Lion* to overcome and feed on : And so the *Tartar* makes incursions into the neighbouring Countries round about, and pass in great bodies sometimes ten or twelve days without doing the least damage or spoil in their journey outward ; but as soon as they turn their faces home, they rob, spoil, burn, and carry all the Inhabitants of what Age or Sex soever, like a torrent before them ; and every one of them leading three or four Horses a piece, on which they mount their Captives and load their prey, make a running march day and night with few hours intermission for natural repose, too fast for any orderly Army to overtake ; and any other, that is not so, is not able to give them battel. Such of their slaves as in the journey are wounded and infirm, and not able to accompany the Camp, they kill ; those which they bring safe into their own Country they sell to the *Turks*, who come thither to trade for this Merchandize, which is the most profitable commodity that *Tartary* affords. Young Boys and Girls are rated at the highest price, the latter of which being beautiful are like Jewels held at an unknown value ; but few of them escape the lust of the *Tartars*, who deflower them even in the years of their very infancy. This sort of people were by the ancients called *Sermati*, and were always famous for their exploits on Horse-back, but heavy and ignorant of foot service ; which Character *Tacitus* gives of them, Lib. 1. *Hist. Omnis Sermatum virtus quasi extra ipsos, nihil ad pedestrem pugnam, tam ignavum ubi per turmas advenere, vix ullæ acies, obstiterit, iners videtur sudore acquirere, quod possit sanguine purare, mirâ diversitate nature cum ijdem homines sic ament inertiam, & oderint quietem :* They live very hardly, and feed especially on horse-flesh, which dying in their march, they never examine his diseases, whether surfeited or over-heated ; but distributing his flesh amongst their Companions, place

place it under their Saddles : and thus baked between the heat of the man and the horse, chafed with that day's labour, is at night judged sufficiently prepared, as a dish fit for the Table of their Prince.

And as the men are nourished with a Diet of raw flesh, herbs, and roots, or such as the Earth naturally produces without the concoction of the Fire to prepare it for their stomachs ; so also their Horses are of a hardy temperament, patient of hunger and cold, and in the sharp Winter of those Countries, when the ground is covered with Snow, nourish themselves with the Barks of Trees, and such herbage as they can find at the bottom of the deep Snow. Their Towns or Villages consist of huts rather than houses, or hurdles made of sticks and covered with a coarse hair Cloath ; of which Villages there are accounted two hundred thousand, so that taking one man out of every Village (as their custom is when they go to the War) they speedily form an Army of two hundred thousand fighting men. But now having carried great riches out of Poland, and gained a considerable wealth by the Market of their slaves, some of them throw off their homely Plads to wear Sables, and some more frugal, employ their money for building Houses ; the riotous and dissolute are addicted to strong Waters, and a drink called *Bessa* made of a certain seed (which drank in great quantity doth intoxicate, and is now much in use among the *Turks*) and give themselves up to a gluttony, as brutish as that which is natural unto Swine, having no art of sauces to provoke their appetite, but rest delighted with the mere contentment of idleness and a full stomach.

But this shall be sufficient to have spoken of the relation the *Tartars* have to the Government of the *Turk*, and their subjection to this Empire, their customs and manners being more amply and fully described in other books.

CHAP. XIV.

*Of the Tributary Princes to the Grand Signior,
viz. Moldavians, Valachians, Transilva-
nians, Raguscans, &c.*

The power and puissance of an Empire is not more judged of by the many Governours, the rich Offices it can dispose of, the multitude of Provinces it contains in obedience, and the necessity it can impose on other Princes to seek its confederacy (which we have already treated of) then it is by the many tributaries which to redeem the remainder of their worldly goods, willingly sacrifice the best part to appease his fury, in whose power it is to master all : and so these distressed Nations, long wearied out with tedious Wars, oppressed between the Emperour of Germany, the Polander, and the Turk, and more damaged by their own civil dissensions and domestick perfidiousness, then vanquished by the force of Arms, were forced at last to surrender up their fruitless Provinces to the devotion of the Turk, which are now harassed and oppressed beyond all expression, and are the meanest slaves to the Turk of all other his subjects ; and may well be compared to the industrious Bee and profitable Sheep, whom he cares for and maintains alive for the sake of their Honey, and the interest of their Wool ; and as if all this were too little, when it shall so be thought fit, he opens the gate to the incursions of the Tartar, who having gained a considerable booty of Goods and Captives, sells to the Turks for slaves, those which were before his subjects. These three poor Provinces formerly called the Daci, which withstood so long the Roman Arms, were always esteemed

a Va-

a Valiant and Warlike people, according to that of
Virgil, lib. 8. *Aen.*

Indomitique Dace, & pontem indignatus Araxes.

Et Juvenal. Sat. 5.

Dacius & scripto radiat Germanicus antro.

Which Countries have been the Graves and Ceme-
teries of the *Turk*, and in these modern times been the
Stage on which so many Tragedies of War have been
acted, being defended with as much valour and va-
riety of successes, as could humanely be expected
in so unequal a Match as was between those Provinces
singly, and the *Ottoman Empire*. But now at
last they are forced to yield, and become not only
Tributaries, but Slaves and Subjects to the *Turk* ;
who having deprived them of the true line of their
natural Princes succeeding in a lawful inheritance ;
place over them some Christians of the Greek Church,
without consideration of their conditions, or riches,
or qualifications ; nay, rather choose to give the Stan-
dard (which is the sign of the Grand Signiors con-
firmation of the Prince) to some inferiour Person,
as Taverners, Fishmongers, or other meaner profes-
sions purposely to disparage the people with the base-
ness of their Governours, and expose them to the op-
pressions of men of no worth or dexterity in their of-
fice. It hath several times been under the considera-
tion of the *Turks*, at length to reduce these three Pro-
vinces to the command of so many *Pashaws* contra-
ry to the original Capitulations agreed on at the time
that these people first submitted to the *Ottoman* yoke :
but as yet it hath been carried to the contrary, as
more profitable and better serving the ends of the Em-
pire ; for hereby Christians become the instruments
of torment to their own Brethren ; outrages and

spoils

Spoils may be the more boldly acted ; more Turkish Officers employed on every slight occasion or gainful messages, and the people by long oppressions living under the jurisdiction of a Prince, who can rather spoil than protect, may be reconciled more willingly to the Turkish Government, and learn to value the gentleness and power of a *Pashaw*, compared with the remembrance of their former aggrievances. But of this government they will rather let them imagine the ease and sweetnes than enjoy it; for were a *Pashaw* the Gouvernour, the power of a Turk would be concerned for their protection, he would esteem himself their Patron, and his honour engaged in their defence, by which means these Countries would be relieved, in a great measure, of extortions and violences, which is not so beneficial to the Turk, as the present miserable estate in which they remain.

Moldavia called by the *Turks* *Eugdan*, was first made tributary to the *Turks* by *Mahomet* the great, but under the small tribute of 2000 Crowns *per annum*; afterwards *Bogdanus Vayvod* thereof, anno 1485,

The word *Vayvod* signifies as much as *prefectus Militie*, or the General of an Army. fearing to become absolute Vassal to the *Turk*, taking to his association the Kingdom of *Poland*, took up Arms against *Selymus* the second, by whom being drawn out from his

Moldavia embraced the *Mahometan* superstition, was preferred by *Selymus* to the Principality; but no sooner was he settled therein but he returned to his former Religion, for which cause the *Turk* taking into his assistance the Province of *Valachia*, made War upon *Moldavia*; but *John* the *Vayvod* by treachery losing his life, this Province fell totally into the power of the *Turk*, and was united to his Empire in the year 1574. The tribute in those days of this Province is recorded in the *Turkish History* to have been 40000 *Zecbius*, or 80000 Dollars; but now whatsoever may be reported, the tribute

bute of those Countries is, or was, the Reader may take this following account for what is certainly paid, being related to me from one who had for many years been employed for *Vayvod* both in *Moldavia* and *Valachia* by the *Turk*, viz. The yearly tribute of *Moldavia* is,

1. To the Grand Signior 120 Purses of money ; Its annual tribute each Purse containing 500 Dollars, makes 60000 Dollars.
2. Ten thousand Okes of Wax, each Oke being two pounds and a half *English* weight.
3. Ten thousand Okes of Honey.
4. Six hundred Quintals of Tallow for the *Arsenal*.
5. Five hundred Oxen Hides.
6. Five hundred pieces of Canvas for Cloathing, and Shirts for the slaves, and other services for the Gallies.
7. 1330 Okes of Wax for the service of the *Arsenal*.
8. To the chief Viceroy ten Purses of money or 5000 Dollars, and a Sables Fur for a Vest.
9. To the Vicars *Kabijab* or chief Steward, one Purse or 500 Dollars.
10. To the *Tefterdar* or Lord Treasurer the same, as to the *Kabijab*.

This is the ordinary and annual Tribute this Country acknowledges to the Supremacy of the *Sultan*; and it were well and happy for this people were it all; but there are so many accidental expences, pretensions, and artifices of the *Turks*, framed and contrived merely to extract money and presents from this oppressed and harassed people, as do more than equal, and sometimes double the charge of their yearly tribute. To which you may add the price paid for the Principality, which is every three years set to sale, and is,

To

To the Grand Signior 150 Purses, or 75000 Dollars.

To the Valede or Queen Mother 50 Purses, or 25000 Dollars.

The price
of the
Principa-
lity.

To the Grand Signiors Favourite, who is commonly some handsome young Youth ten Purses, or 5000 Dollars.

And to the *Kusfir Aga* or chief Black Eunuch, who is Superintendent over the Ladies in the *Seraglio*, ten Purses of money.

And lastly, To the Prime Vifier, and other Officers, for as much as they can beat their bargain. All which money is taken up at Interest of forty or fifty per cent. sometimes on condition to be doubled; and this is done by men who having no Estates of their own, the debt becomes to be charged on the Country, which is pillaged and poled for it to the very bones, first to satisfie the price of the Principality with the Interest-money for what it was valued, then to pay the annual Tribute, then to satisfie the multitude of covetous *Turks*, who, like so many Vulturs, pursue after the Skeleton of this consumed Carkass: And lastly, the Prince himself must take his accounts, and take his Measures to be capable for the future, after he hath laid aside the Ornament of his Office, to live in some proportion agreeable to his past condition; and this is neither done moderately nor modestly, but with a covetousnes and greedy appetite, commonly incident to the nature of men born of mean Parentage, and educated with the Parsimony of a scanty house; who also thereunto add many grains of allowance to the limits of their grains, in consideration of the yearly Gratuities they must make to reconcile the Friendship of the chief Turkish Ministers, whereby they may enjoy protection for their Persons and Estates.

The state and condition of the Province of *Walachia* is not better, but rather worse, and more afflicted than

than that of *Moldavia*; for this Country being now equally with the former in the sole and entire disposal and possession of the *Turk*, to whom it became tributary under their own Princes in the time of *Sultan Bajazet*. Afterward in the year 1462. *Mahomet the Great* undertook the entire Conquest of it, then governed by its *Vayvod Wladis*, whose younger Brother, supported by the *Turk*, and a factious party in that Country, possessed himself of the Principality, contenting himself to be Vassal to the Turkish Empire; afterwards in the year 1595. *Michael the Vayvod* thereof joining himself with *Sigismond of Transilvania*, and with the *Vayvod* of *Moldavia* waged a long and terrible War against the *Turks*, until revolutions, unquietness, and factions have so spent them as that they are at length become another addition to the Empire of the *Turks*, who now impose on them a heavy yoke, and a strait curb, not to be imputed to any thing more than to Divine Justice, which takes occasion to exercise a hand of severity against the unseasonable negligence, sedition and variance of Christians among themselves, at a time when the common enemy to their Profession attended only the opportunity of their own dissensions, to enter and devour them.

The Tribute of *Walachia* to the Grand Signior was formerly 120 Purses of Money, or 60000 Dollars yearly, according to that of *Moldavia*, and had so still continued had not lately *Matibew the Vayvod*, about the year 1655. grown rich, and therefore forgetful of his condition (having by Friends and large Presents at the Port, procured a continuation of his Office for the space of nineteen or twenty years) rebelled against the *Turk*, taking false measures of his Wealth and Power as able to encounter the puissance of the *Ottoman Empire*; but being soon put to the worst, and forced to yield, his life was spared, and the safety of his Country redeemed upon the augmentation

of their Tribute ; so that now, that which was yearly paid, being one hundred and twenty Purses of Money.

1. Is become to the Grand Signior two hundred and sixty Purses, or one hundred and thirty thousand Dollars.

2. There is paid fifteen thousand Okes of Honey.

3. Nine thousand Okes of Wax.

4. To the Prime Visier ten Purses of Money, or five thousand Dollars, and a Vest of Sables.

5. To the *Tesfedar* or Lord Treasurer one Purse of Money, or five hundred Dollars, and a Vest of Sables.

6. To the *Kuslir Aga*, or chief Eunuch of the Women twelve thousand Aspers.

7. To the Visier's *Kabija* or Steward five hundred Dollars, and a Vest of Sables.

The other charges and value set on this Province when triennially sold, is not less than that of *Moldavia*; the method and arts used for extorting money from thence are the same, the oppression in every point equal; unless the remembrance of the extravagant disorder of *Matthew the Vayvod* still kept in mind, emboldens the *Turk* with more confident pretences to work more desolation and impoverishment in this Province. Now lately a Prince was settled there by order of the Grand Signior, in the year 1664. called *Stridia Bei* by the Greeks, which signifies a Lord that had gained some fortune from selling Oysters and Fish; this person succeeded *Gregorasco* the late Prince, who fearing the anger of the Prime Visier for returning home with his Army without licence, defeated by General *Susa* near *Lewa* fled for safety of his life into the Dominions of the Emperour: The *Turks* who always avenge the crimes of the Governors on the people, or of the Subjects on the Governors,

Every
Oke is
two
pounds
and a
half En-
glish.

nours, raised the price of the Principality to a higher value, causing *Stridias Bei* (as I am confidently informed, who was contented to accept it at any rate) to pay for it eight hundred Purfes of money, or four hundred thousand Dollars ; to which being added the interest before mentioned, the sum may easily be computed that this new *Vayvod* engulfed himself in ; and I leave the Reader to imagine with what glad hearts and blessings the people of that Country went forth to receive their Bankrupt Prince.

Nor is *Transilvania* wholly exempted from the oppression of the *Turk*; for after several revolutions from the time of *Honiades* made *Vayvod* by *Vladislaus* the fourth King of *Hungary*, Anno 1450, a great defender of his Country against the Infidels, until the time of *Stephen* the seventh, surnamed *Ragotzki*, Patronized by the *Turks*, Anno 1630. This Principality remained sometimes at the devotion and disposal of the King of *Hungary*, of *Poland*, of the Emperour, and sometime of the *Turk*; until by the growing greatness of the *Ottomans*, the *Turks* became Masters of the best part of this Country. But yet *Transilvania* is more tenderly and more honourably treated than the other two Provinces, their Tribute being much less, and their Princes chosen for the most part more regularly from the ancient Line, or at least from the honourable Houses of the Boyars or Nobility, who have an affinity or alliance with the true bloud of the former *Vayvods*. Their ancient Tribute was only six thousand *Zechins* yearly, but afterwards were added nine thousand more annually, for acknowledgment of certain Castles which *Ragotzki* had taken from *Poland*, which the *Turk* demanding to have resigned into his possession, were for that sum redeemed, and still detained in the hands of the *Transilvanians*; over and above which they only pay three hundred Dollars and two silver Bowls to the seven Vifiers of the Bench : And

this is all the acknowledgment they make to the *Turk*, who demonstrates more respect always to this Prince and his Messages, than those of the neighbour Provinces, by reason that that Country is not totally in his power (certain strong Fortresses being in the hand of the Emperour of *Germany*) for whose sake this people is more gently dealt with, lest too much severity should occasion them to revolt ; And this consideration induced the *Turks* to treat modestly with *Michael Apafi* the Prince of this Country in the late Wars in *Hungary*, by trusting much to his Conduct, by using him like an honourable Confederate, by permitting him freely to possess *Zekebyd* after its voluntary surrender in a Mutiny, without the controulment or superintendency of a *Turk* as his Superiour ; and for his farther encouragement gave out, that when the *Sultan* had totally subdued *Hungary*, those parts which were not subject to *Pashaws*, should be annexed to his Dominions, and he honoured with the Title of King of *Hungary*.

These Princes of the three forgoing Provinces are farther obliged to serve the Grand Signior in his Wars, whensoever summoned therunto ; but with what number, and in what manner, we reserve for its due place in the Treatise of the *Turks* Militia and Auxiliaries.

The City and small Dominion of *Ragusa*, is also another Tributary to the *Turk*, which is a petty Common-wealth, not vouchsafed the Title of a Republick, neither by the *Venetians* nor the *Pope*, and only styled *La communità di Ragusa*, which is a Town in *Dalmatia*, commanding over a narrow and barren Territory of a few Villages, which for the space of above 150 miles extends it self along the Sea-coast, and some little Islands of no great consideration. It was anciently called *Epidaurus* (of which name there were two other Cities in *Peloponnesus*) but that being rased by

by the *Goths*, the Inhabitants after their departure rebuilt again the City of *Ragus*, giving it a new name as well as a new foundation. The Government of it in the nature of a Commonwealth is more ancient than that of *Venice*, having preserved it self more by art and submission to some powerful Protector, than to its own force; which caused them to court the friendship of the *Turk*, before he was Master of any part of *Europe*; and as their Records report, it was upon the advice of a Holy Nun, esteemed a great Saint amongst them; who Prophecying of the future greatness of the Turkish Empire, assured them that the only means to preserve for many Ages their Commonwealth free and happy, was to submit themselves to one of the most prosperous of Princes, to whose Dominion the best part of the World should be subdued: Whereupon two Embassadors were despatched to the City of *Prusa* (then the Regal Seat, before the utter ruine of the *Grecian Empire*) with Presents to the *Sultan Orchanes*, desiring to become his Tributaries, and in consideration thereof to strengthen their weak Commonwealth with assistance, under the shadow of his prevalent protection. There is no doubt, but the *Sultan* then received them the more courteously, and promised the maintenance of a former League, by how much the distance they were at as yet, gave them the less cause to fear his Arms; wherefore the Tribute being agreed on of twelve thousand and five hundred *Zecbins* yearly, they were returned home with all demonstrations of courtesie, and assurances of defence: *Orchanes* entred into Articles with them, bestowed on them a grant of all the Immunities and Priviledges they desired, the which he signed with the form of his whole hand wetted in Ink and clapped on the Paper, which was all the Firm and Seal in those days, and is now reverenced amongst the *Turks* with the same esteem, as the Jews do the Tables of *Moses*, or

we the most sacred and holy reliques ; ever since that time this Tribute hath yearly continued, and been brought always in the Month of July by two Embassadors, who reside at the Turkish Court for the space of a year, the former returning home ; these are relieved at the same season of the following year, by the accession of two others with the like Tribute ; which with the presents they also bring to the Prime Vilier, the chief Eunuch of the Women, the Queen-Mother, and other *Sultans*, with the charges and expence of the Embassy, is computed to amount yearly to the sum of twenty thousand Zecbins.

They were in times past, before the War between the Republick of *Venice* and the *Turk*, very poor, and put to hard shifts and arts to raise the Turkish Tribute ; but this War hath opened their scale, and made it the Port for transmitting the Manufactures of *Venice* and all *Italy* into *Turkie*, which yields them such considerable customs, as thereby their Tribute is supplied with advance, and their other necessities provided for : So that now the old Ornaments of the Embassadors, as their black Velvet Bonnets, and Gowns of Crimson Satten, lined heretofore with *Martins Fur*, but now with Sables ; are not laid up in the common Wardrobe for the Embassadors of the succeeding year, but a new Equipage and Accoutrements are yearly supplied at the common charge : and thus they pass honestly and in good esteem at the Ottoman Court, being called the *Dowbray Venedick* by the *Turks*, or the good *Venetian*.

This petty Republick hath always supported it self by submission, and addresses for favour and defence to divers powerful Princes, courting the favour of every one, never offering injuries, and when they receive them, patiently support them ; which is the cause the *Italians* call them *le sette bandiere*, or the seven Banners, signifying that for their being and maintenance

of the name of a free Republick, they are contented to become slaves to all parts of the world. And it is observable on what a strange form of jealous policy their Government is founded ; for their chiefe Officer, who is in imitation of the Doge at *Venice*, is changed every month, others weekly ; and the Governour of the principal Castle of the City, is but of twenty four hours continuance ; every night one is nominated by the Senate for Governour, who is without any preparation or ceremony taken up as he walks the streets, having a handkerchief thrown over his face, is led away blindfold to the Castle, so as none can discover who it is that commands that night ; and by that means all possibility of conspiracy or combination of betraying the Town prevented. These people in former times were great Traders into the Western parts of the world ; and it is said, that those vast Carracks called *Argosies*, which are so much famed for the vastness of their burthen and bulk, were corruptly so denominated from *Ragofies*, and from the name of this City, whose Port is forced rather by Art and industry, then framed by nature.

Some of the Provinces also of *Georgia*, formerly *Iberia*, but now supposed to be called from St. *Gearge* the *Cappadocian* Martyr, and the poor Country of *Mengrelia*, are also Tributaries to the *Turk*, who every three years sent Messengers with their Sacrifice to the Grand Signior of seven young Boyes, and as many Virgins a piece, besides other slaves for Presents to great men : this people chuse rather this sort of Tribute than any other, because Custom hath introduced a forwardness in the Parents without remorse to sell their Children, and to account slavery a preferment, and the misery of a servitude a better condition than Poverty with freedom ; of the whole retinue which these beggerly Embassadours bring with them (for so the *Turks* called them) being about seventy or eighty persons, a

The tributaries
of *Georgia* and
Mengrelia.

true of miserable people are all set to sale, to the very Secretary and Steward, to defray the charge of the Embassie, and bring back some Revenue to the publick Stock ; so that the Embassadors return without their Pomp, reserving only the Interpreter as a necessary attendant to their Voyage home.

The Emperour of *Germany* may also not improperly be termed one of the Tributaries to the *Ottoman Empire* (whom for honour sake we mention in the last place in so ungrateful an office) being obliged according to the Articles made with *Solyman the Magnificent* to pay a yearly Tribute of three thousand *Hungars*, but it was only paid the first two years after the conclusion of the Peace ; afterward it was excused by the *Germans*, and dissembled by the *Turks* ; until taking a resolution to make a war on *Hungary*, made that one ground an occasion of the breach : for upon the Truce made for eight years between *Sultan Solyman* and the Emperour *Ferdinand*, as *Augerius Bumbeck* reports in those Capitulations, that the Tribute is made the foundation of the Accord. *Cajus concordiae, pacis, ac confæderationes be conditiones sunt* ; *primò, ut tua dilectio quotannis ad aulam nostram pro arra induciarum 30000 Hungaricos Ducatos mittere teneatur, una cum residuo, quod nobis per proxime præterlapsum biennium reservetur.*

CHAP. XV.

*The Desolation and Ruine which the Turks make
of their own Countries in Asia, and the parts
most remote from the Imperial Seat, esteemed
one cause of the conservation of their Empire.*

This Position will appear a Paradox at first sight to most men who have read and considered the Roman Conquests, whose Jurisdiction and Dominions were far larger than this present Empire; and yet we do not find that they so studiously endeavoured to dispeople, and lay waste the Nations they subdued; but rather encouraged Industry in Plantations, gave Priviledges to Cities meanly stored, invited people to inhabit them, endeavoured to improve Countries rude and uncultivate with good Husbandry, and Maritime Towns with Traffick and Commerce; made Citizens of their Confederates, and conferred on their conquered Subjects oftentimes greater benefits than they could expect or hope for under their true and natural Princes; and certainly the Romans thrived and were richer and more powerful by their policy; and therefore why the Turk might not proceed in the same manner, and yet with the same advantage, is worth our consideration.

For the solution of which difficulty, it will be necessary to consider that these two Empires being compared, there will be found a vast difference in the original, foundation, progress, and maxims each of other. For the Romans built their City in peace, made Laws by which the arbitrary will of the Prince was corrected; and afterward as their Arms succeeded, and their Dominions were extended, they accommodated

ted themselves often to present necessities, and humours, and constitutions of the people they had conquered, and accordingly made provision, and used proper arts to keep them in obedience; and next, by their generosity and wisdom won those Nations to admire and imitate their virtues, and to be contented in their subjection. But the *Turks* have but one sole means to maintain their Countries, which is the same by which they were gained, and that is the cruelty of the Sword in the most rigorous way of execution, by killing, consuming and laying desolate the Countries, and transplanting the people unto parts where they are nearest under the command and age of a Governour; being wholly destitute and ignorant of other refined Arts, which more civilized Nations have in part made serve in the place of violence. And yet the *Turks* have made this course alone answer to all the intents and ends of their Government.

For the Subjects of this Empire being governed better by Tyranny than Gentleness, it is necessary, that courses should be taken whereby these people may remain more within compass and reach of Authority; which they would hardly be, were every part of this Empire so well inhabited as to afford entertainment within the Fortifications of its vast Mountains and Woods, to the many unquiet and discontented spirits that live in it. And this may be one cause, that so rarely Rebellions arise amongst the *Turks*, though in the remotest parts of *Afia*; and when they do, are easily suppressed: This also is one cause, why Great men so easily resign themselves up to the will of the Grand Signior to punishment and death, whether the sentence be according to Law, or only Arbitrary: this is the reason that Fugitives and Homicides cannot escape; for having no place for flight, neither the inhabited Cities which are immediately under the eye of a vigilant Commander will afford them refuge, nor can the desolate

desolate Countries entertain them; and Christendom is so abhorred by them, that they will never take it for their Sanctuary. And thus deprived of all means of safety, they wholly attend to please and serve their Great Master, in whose favour and hands alone is the reward and punishment.

Another advantage, and that not inconsiderable, that this manner of dispeopling the Country brings to this Empire, is the difficulty an enemy would find in their March, should they with a Land-Army attempt to penetrate far into the Country; for without great quantities of Provision they could not possibly be sustained; from the Country none can be expected; what little it affords, the Inhabitants will conceal or carry away, and leave all places as naked and barren of Food for man, as the Sea it self.

And though it is known often, that in *Asia* the Troops of some discontented *Bei* or *Aga*, to the number of three or four hundred men, in the Summer-time having their retirements in the Woods and Mountains, assault *Caravans*, and rob all Passengers from whom there is any hope of booty; yet in the Winter they are dispersed, because they have no Quarters against the weather, nor Provisions for humane sustenance, every one shifting for himself in some place where his condition is the least known or suspected.

And it may not be here from our purpose to admonish the Reader, that as the *Turks* account it one good part of their policy, to lay a considerable part of their Empire desolate; so on the contrary, they observe in their new Conquests to fortifie, strengthen, and confirm what they have gained, by numbers of people, and new Colonies of their own; and when they have reduced any considerable Country to their subjection, they commonly are inclined to make peace with that Prince from whom they have won it, so as to have time to settle and secure their new Conquests; for Countries

Countries over-run in haste, are almost as speedily again recovered, and are like tempests and sudden storms, which are the sooner dispersed for being violent. *Augustus Cesar*, who was a wise and judicious Prince, considering the extent of the *Roman Empire*, wrote a Book, saith *Tacitus*, which was published after his death, wherein he described the publick Revenue, the number of Citizens and Confederates listed for the War, the Fleets, Kingdoms, Provinces, Tributes, *Customs, &c.* *Addideratque insuper Consilium coercendi intra terminos imperii, incertum*, saith that Author, *Mitu, an per invidiam*; which doubtless this wise Emperour meant of a moderate, and not a precipitate progress of their Arms, as well as of prescribing fixed limits to the ultimate Confines of the Empire, beyond which a Statute should be made of *Nou plus ultra*, notwithstanding the most promising designs and incitements that could offer.

CHAP. XVI.

*All Hereditary succession in Government, as also
the preservation of an ancient Nobility against
the Maxims of the Turkish Polity,*

Having formerly entred into discourse of the several great Officers of State, it will be necessary to declare what care the *Turks* take to preserve the body of their Empire free of Faction and Rebellion; for there being many Provinces in the *Sultans* gift, which are remote, rich, and powerful, and so administer temptation to the Governours to throw off the yoke of their dependance, and make themselves and their Posterity absolute; great care is taken to prevent this mischief by several Arts, none of which hath been

been more effectual amongst the *Turks*, nor more sedulously practised, than the destruction of an ancient Nobility; and admitting no succession to Offices or Riches, but only in the direct Ottoman Line, as my Lord *Vernam* says, *Essay 14.* *A Monarchy where there is no Nobility at all, is ever pure and absolute Tyranny, as that of the Turks; for Nobility attempteth Sovereignty, and draweth the people somewhat aside from the Line Royal.* By which means it comes to pass, that *Pashaws* education in the *Seraglio* (in the manner as we have said before) without knowledge of their blood or family, and without the support of powerful relations or dependences, being sent abroad to foreign Governments, where they continue but for a short season, have no opportunity or possibility of advancing any interest of their own above that of the *Sultan*. And though some have out of an aspiring and ambitious spirit, assumed a blind confidence of renting away part of the Empire; as *Asan Aga Pashaw* of *Aleppo* of late years, with a strong and powerful Army marched as far as *Scutary*, threatening the Imperial City; and the *Turkish History* tells us of the revolt of several *Pashaws*; yet all these rebellions have been but of short durance; the Grand Signior never designing by open force and dint of Sword to try his Title to the Empire with his own Slaves, but only by some secret plot and stratagem, getting the head of the Rebel, he is assured of the Victory without other hazard or dispute of War: for immediately thereupon the whole Army disperses, and every one shifts by flight to save himself from the *Sultans* anger; nor is it imaginable it can be otherwise; for these men are but strangers and foreigners in the Countries they ruled, have no relations there or kindred to second or revenge their quarrel, have no ancient blood or possessions which might entitle their heirs to the succession, or out of affection or pity move their Subjects to interest themselves in their

their behalfs ; but being cut off themselves, all falls with them, which affords the strangest spectacle, and example of fortunes unconstancy in the world ; for a *Turk* is never reverenced but for his Office, that is made the sole measure and rule of his greatness and honour, without other considerations of Virtue or Nobility. And this is the reason the *Turks* value not their great men when taken by the Enemy ; for not otherwise looking on them than on ordinary Soldiers, they exchange them not with Commanders and persons of Quality on the Christians party ; for the favour of the *Sultan* makes the *Pashaw*, and not noble bloud or vertues ; so that the *Pashaw* imprisoned losing the influence of his Sovereigns protection and greatness, loses that also which rendered him noble and considerable above other persons.

There are notwithstanding some *Pashaws* of petty Governments, who have obtained to themselves, through some ancient grace and priviledge from the *Sultan*, an hereditary succession in their Government, and as I can learn, those are only the *Pashaws* of *Gaza*, *Cordistan*, and three *Sangiacks* formerly mentioned under the *Pashaw* of *Damascus* and *Masick*, and *Turcoman* under the *Pashaw* of *Aleppo*. And since I have mentioned the *Pashaw* of *Gaza*, it will be but requisite to recall to mind the memory of one lately of that place with much honour and reverence, being one whose actions and devotion to the Christian Worship, might conclude him not far from the Kingdom of God : for besides his favourable inclination in general, to all who professed the Christian Faith ; he was much devoted to the Religious of *Jerusalem*, to whom he often made Presents, as provissons of Rice and other supplies for their Monastery ; and when once the *Father Guardian* of the holy Sepulchre came to make him a Visit, with great respect and reverence, he met him at a good distance from his house, giving him a reception much

much different from what the *Turks* usually bestow on any, who profess other than the *Mahometan* faith, and might deserve the Character that *Tacitus* gives of *L. Volusius*, that he was *Egregia fama, cui Septagiunt quinque anni spatum vivendi, præcipuaque opes bonis artibus, inoffensa tot Imperatorum malitia fuit.* And yet this good man having for seventy five years lived innocently in that Government, and received the Inheritance from his Father, was by promise of fair treatment allured to the Port; where, without farther process, or any accusation, his hoary head was severed from his body, for no other reason, than lest the permission and indulgence to this long continuance and succession in Office, should prove too ample a deviation from the rules of the *Turkish Polity*.

And that all means of attaining ancient riches, which is the next degree to Nobility, may be cut off; the *Turk* observes this Maxim of *Macchiavel*, *A reprimere la insolenza di uno, non vie piu sicuro, emeno scandaloso modo, che preoccupargli quelle vie, per le quale viene quella potenza:* and so the Grand Signior suffers no possibility of arriving to ancient wealth; for as Eldest Brother to great men he makes seizure of the Estates of all *Pashaws* that die, who having Children, such part is bestowed on them for their maintenance as the Grand Signior shall think fit and requisite: If a *Pashaw* dies that is married to a *Sultana*, which is the Grand Signiors Sister, Daughter, or other near relation, her Kabin or Dowry is first deducted from the Estate (which is commonly one hundred thousand Dollars) and the remainder accrues to the *Sultan*, as heir to the rest; and by this means all ancient Nobility is suppressed, and you shall find the Daughters of ancient Greek Houses espoused to Shepherds and Carters, and the ancient Reliques of the noble Families of *Catacuzeno* and *Paleoligi*, living more contemptuously at *Constantinople* than ever *Dionysius* did at *Corinth*.

But

But not only in *Pashaws* and great men is care taken to clip their wings, which may hinder them from soaring too high, but also in the *Ottoman* Family it self, greater severity and strictness is exercised than in others, to keep them from growing great in Offices or Wealth, whereby to have possibility of aspiring to the Supreme Power; and therefore by the original and Fundamental Laws of *Turks*, the Children of a *Sultana* married to a *Pashaw* are not capable of any Office in the Empire, and at most cannot rise higher, than to be in the quality of a *Capugibashes*, which is one of the Porters of the Grand Signiors Gate. They that are of this Race never dare vaunt of their Pedigree, it is a contumaciousness and almost Treason to name it; nor have I learned that there is any Family amongst the *Turks* of this Line, of any account or esteem, but one alone, who is called *Ibrahim Han Ogleri*, or the off-spring of *Sultan Ibrahim*, their Father being a Son of the Grand Signior's Sister, and married to a *Sultana* (and are said to be of the Race of the *Tartars*) so that proceeding by the Womans side only, the les notice is taken of their bloud: their Rent or Revenue yearly is about seventy thousand Dollars, *Quibus magne opes, innocenter parte, & modeste habite*, which they manage with prudence and discretion, live honourably without ostentation, seek no Office, or intermeddle in the affairs of State; by which means they hitherto have preserved themselves from envy and suspcion in the Revolutions of the *Turkish Government*.

The Grand Signior many times when he fears the greatness of any *Pashaw*, under colour and pretence of honour, prefers him to the Marriage of his Sister, or some other of his Feminine kindred; by which means, instead of increase of power and glory, he becomes the miserablest slave in the world to the Tyranny and Pride of an insulting Woman: For first he cannot refuse

refuse the honour, lest he should seem to neglect and contemn the *Sultans* favour; then before the Espousals, he must resolve to continue constant to her alone, and not suffer his Affections to wander on other Wives, Slaves, or distractions of his love: If he hath a Wife whom he loves, whose long conversation and Children she hath brought him, have endeared his affections too far to be forgotten; he must yet banish her and all other relations from his hōme, to entertain the embraces of his unknown *Sultana*: Before the Espousals, what Money, Jewels, or rich Furs she sends for, he must with complement and chearfulness present, which is called *Agbirlick*; besides this, he makes her a Dowry called *Kabin*, of as much as friends that make the match can agree; when the *Kabin* is concluded and passed before the Justicee in form or nature of a recognisance, the Bridegroom is conducted to the Chamber of his Bride by a Black Eunuch, at whose entrance the custom is, for the *Sultana* to draw her Dagger, and imperiously to demand the reason of his bold access, which he with much submission replies to, and shews the *Emmeri Podeshaw*, or the Imperial Firme for his Marriage; the *Sultana* then arises, and with more kindness admits him to a nearer familiarity. The Eunuch takes up his Slippers and lays them over the Door (which is a sign of his good reception) then he bows with all reverence before her to the Ground, and retires a few paces back, making some brief Oration to her full of Complement and Admiracion of her Worth and Honour; and remaining afterwards a while silent, in an humble posture, bowing forward with his hands before him, until the *Sultana* commands him to bring her water, which he readily obeys, taking a Pot of water provided for that purpose, and kneeling before her, delivers it to her hand; then she takes off her red veil from before her face, embroidered with Gold and Silver Flowers,

The Mar-
riage of a
Pashaw
with a
Sultana.

and so drinks ; in the mean time her Serving maids bring in a low Table, on which are set a pair of Pigeons roasted, and a plate of Sugarcandy ; the Bridegroom then invites his coy Spouse to the Collation, which she refuses untill other Presents are brought her, which lie prepared in the outward room ; with which her modesty being overcome and her stomach brought down, she is perswaded to the Table, and sitting down, receives a Leg of a Pigeon from the hand of her Bridegroom ; tastes a little, and then puts a piece of Sugarcandy into his mouth ; and so rising up returns to her place ; all the Attendants then retire and leave the Bridegroom alone with his *Sultana* for the space of an hour to court her singly ; that time being past, the Musick sounding, he is invited forth by his Friends to an outward Room, where having passed most of the night with songs and sports, at the approach of the morning, the *Sultana*, weary of her pastime retires to her bed, which is richly adorned and perfumed, fit to entertain Nuptial Joys : The Bridegroom advised hereof by the nod of the Eunuch, creeps silently into the Bride-chamber, where stripping himself of his upper Garments, he kneels a while at the feet of the Bed, and then by little and little turning up the Cloaths, gently rubs her feet with his hand, and kissing of them, ascends higher to the embraces of his Spouse, which she willingly admits him to, and wishes her self and him a happy Bedding : in the morning betimes the Bridegroom is called by his Friends to the Bath ; at whose call arising, he is presented by the Bride with all sorts of Linnen to be used in Bathing ; after these Ceremonies are past, they are better acquainted, yet in publick she keeps him at a distance, wears her Haniarre or Dagger by her side in token of her Superiority ; and so frequently commands gifts and riches from him, until she hath exhausted him to the bottom of all his wealth. Nor is this esteemed

esteemed sufficient to mortifie these poor slaves by a Womans Tyranny, but they are always put forward upon desperate attempts, as lately *Ishmael Pashaw*, who was killed passing the River *Raab*, in the overthrow given the *Turks* by the Emperours Forces under *Montecuculi*; and others I could name in the like manner; lest the honour of their Marriage in the Royal Family without the crosses and mortifications which attend it, should puff them up with the ambition and proud thoughts, which is not lawful for them to imagine.

But it may well be objected how it came to pass that the Prime Visier called *Abmet* should succeed his Father *Kuperlee* in the Government of the Empire. It is true, it was a strange deviation from the general rule of their Policy, and perhaps such a president as may never hereafter be brought into example; but accidents concur oft-times to the fortune of some men without order or reason; and yet *Kuperlee* the Father had so well deserved of the *Sultan*, and his whole Dominions, for having by his own wisdom and resolution saved the Empire from being rent in peeces by the faction and ambition of some aspiring persons, and by the bloud of thousands of mutinous and rebellious heads, had cemented and made firm the Throne of his Master, that no honour could be thought sufficient to be paid to his Ghost, unless it were the succession of his Son in his place; which the more unusual and irregular it was esteemed, the greater glory it was to that Family; and herein also this subtil Fox plaid his Master-piece, by representing the state of affairs to remain in that posture, as was necessary to be carried on with the same method as begun; which he had intrusted to the knowledge of his Son; and this was the reason why this young Visier then scarce arrived to thirty years, and but an ordinary *Kadee* or Justice of the Law, was both

The reasons why
Abmet Pashaw,
present Visier, suc-
ceeded his Father
Kuperlee in Gov-
ernment.

as to his age and relation thus irregularly preferred to the Office of Viceroy.

Nor hath hereditary succession and long continuance in authority been only avoided amongst the *Turks*; but we find that the *Romans* often changed their Governors, and never suffered them to continue long in one Province; and so the King of *Spain* doth at present in the Government of *Flanders*, the *Indies*, the Kingdom of *Naples*, and other parts, the space of three years being commonly allotted them for their residence. But amongst the *Turks* there is no fixed term of time appointed to their *Pashaws*, but only they remain as Tenants at Will of the Grand Signior; who according to his pleasure, and as he sees reason, cuts them off, recalls them, or transplants them to another Province; only the *Pashaw* of Grand *Cairo* in *Egypt* hath a certain space of three years appointed, to which his Government is confined; and there may be very good reason for it; for it being a place of great trust, riches, and power, in which *Pashaws* grow in a short time vastly wealthy, it cannot be wisdom to continue them long there; the revenue of which we have had occasion already to discourse of. And therefore the Grand Signior doth often, not only abbreviate their time, but also at their return shares in the best part of the prizes they have made. The *Romans* had that opinion of the wealth and power of *Egypt*, that *Augustus* made a Decree, and held it *Inter alia dominationis arcana*, that it should not be lawful for any without particular license to enter *Egypt*, and expressly forbids Senators and Gentlemen of *Rome*, without order from the Prince, or for Affairs of State, to visit those parts. And *Tacitus* gives this reason for it, *Ne fame urgeret Italiam quicquid eam Provinciam, claustraque terræ ac maris, quamvis levi presidio adversum ingentes exercitus insedisset.*

Another danger to the Empire, which the *Turks* sedulously avoid, besides hereditary succession in office, is rivalry among Princes of the Bloud, during the time of their Fathers life ; for afterwards the successour takes care to secure his Brethren beyond possibility of competition. The story of *Selymus* and *Bajazet*, the Sons of *Solyman* the Magnificent, is a perfect experiment of the feud and dissention which is bred in the desires of barbarous Princes ; so that when they arrive to any maturity of age, they are always transplanted to different *Seraglios* abroad, where they keep their Courts distinct, and cannot enter within the Walls of *Constantiuople*, during the life of their Father, lest by interview with each other, their minds should be moved with emulation, or inhabiting in the Imperial City, should be provided with means before their time, to attempt the Throne of their Father. And for this very reason the Grand Signior hath scarce performed the ceremonies of his Inauguration before he hath seasoned his entrance to his Throne with the bloud of his Brothers ; which barbarous custom began in the time of *Sultan Bajazet*. But if the Brothers are but few, and the Grand Signior of a disposition more naturally inclined to clemency than cruelty, he secures them in the *Seraglio*, under the tuition of Masters, and care of a faithful guard ; differing nothing from imprisonment, but in the name, prohibiting them the society and conversation of all : and thus the two Brothers of this present *Sultan Mahomet*, live in as much obscurity and forgetfulness, as if they had never been born, or having past a private life, were departed to the place where all things are forgotten.

It is no great digression from our purpose here to take notice of two sorts of Government purely popular ; the one hath already had his period, and the other is of late beginning, and at present flourishes ;

The Martinus of Book I.

and those are the Commonwealths in Egypt under the *Mamalukes*, and the other in our days in the Dominions of *Algier*: The first not only deposed the whole Family of their Prince from having power in the Government, and from all succession, but also made it an immutable Law, that the Sons of the *Mamalukes* might succeed their Fathers in the inheritance of their Estates, as Lands and Goods, but could not assume the Title or Government of a *Mamaluke*; nor not only so, but that all that were born in the *Mahometan* or *Jewish* Faith, were uncapable *ipso facto* of the Order of a *Mamaluke*; and only such preferred thereunto, who had been Sons of Christians, and become Slaves, instructed and educated in the *Mahometan* superstition; or else men of maturer age, who having abjured God and their Country, were come thither to seek preferment in that Kingdom of darkness. And this slavish and strange constitution of Government flourished for the space of 267 years, until overthrown in the year of our Lord 1517, by the Arms of *Selimus* that victorious Emperor of the *Turks*. The present Government of *Algier* is but of a few years; the first original of which was by one *Barbarose* a famous Pyrate, and afterwards by the accession of great quantities of *Turks* out of the *Levant*, the protection of the Grand Signor was craved, and a *Pashaw* received from the Port; but now the *Pashaw* remains without any power; the whole Government being transferred to the scum of the people; who fearing lest the power should at last become subject to the Natives, have made it a Law, that no Sons of a *Turk* born in that Country, whom they call *Colories*, can be capable of an Office in their Commonwealth; but only such, who having been born Christians, are perverted to the *Turkish* Sect, or else such who come from parts of the *Turkish* Dominions, to be members of their Republick. And thus much shall serve to have declared how much

the

the Turks are jealous of all successions in Office and Authority, which may prejudice the absolute Monarchy of their great Sultan.

CHAP. XVII.

The frequent exchange of Officers, viz. the setting up of one, and degrading another, a rule always practised as wholesome, and conducing to the welfare of the Turkish State.

HE that is an eye-witness and strict observer of the various changes and chances in greatness, honours, and riches of the *Turks*, hath a lively Emblem of contemplation before him of the unconstancy and mutability of humane affairs; Fortune so strangely sports with this People, that a Comedy or Tragedy on the Stage with all its Scenes, is scarce sooner opened and ended, than the Fate of divers great men, who in the day-time being exhaled to high Sublimity, by the powerful rays of the *Sultans* favour, in the night fall, or vanish like a Meteor. The reason hereof, if duly considered, may be of great use, as things stand here, that is, to the power of the Grand Signior; for in this constitution the health and benefit of the Emperour is consulted before the welfare of the people: And the power of the Emperour is in no action more exercised and evidenced, than by withdrawing and conferring his favours; for by these means, having many whom he hath educated and prepared for Offices, and stand Candidates to receive them, his power would seem to be at a *Nonplus*, and appear like an inconsiderate Father, who had spent more money in the breeding of his Sons, than the Patrimony amounted to he had to bestow upon them: and therefore

the Grand Signior to imitate the Sun, benights some parts of the world to enlighten others, that so by a general influence and communication of his beams, he may be acknowledged the common Parent of them all.

And this course doth not only evidence the power of the Grand Signior, but likewise encreases it; for none are advanced in these times to Office, but pay the Grand Signior vast sums of money for it, according to the riches and expectations of profit from the charge; some pay, as the *Pashaws* of Grand *Cairo* and *Babylon*, three or four hundred thousand Dollars upon passing the Commission; others one, others two hundred thousand, some fifty thousand, as their places are more or less considerable: and this money is most commonly taken up at Interest, at forty or fifty per cent. for the year, and sometimes at double, when they are constrained to become debtors to the covetous Eunuchs of the *Seraglio*; so that every one upon his first entrance into Office looks on himself (as indeed he is) greatly indebted and obliged by justice or injustice, right or wrong, speedily to disburthen himself of the debts, and improve his own prিসcipal in the world; and this design must not be long in performance, lest the hasty Edict overtake him before his work is done, and call him to account for the improvement of his Talent. Think then (taking all circumstances together of the covetous disposition of a *Turk*, the cruelty and narrowness of soul in those men commonly that are born and educated in want) what oppression, what rapine and violence must be exercised to satisfie the appetite of these men, who come famished with immense desires, and strange considerations to satisfie! *Diu sordidus repente dives mutationem fortunae male regit, accensis egestate longa cupidinibus immoderatus*, Tac. lib. 1. Hist. So that Justice in its common course is set to sale, and it is very rare when any Law-suit is

in

in hand, but bargains are made for the sentence, and he hath most right who hath most money to make him *rectus in Curia*, and advance his cause. And it is the common course for both parties at difference, before they appear together in presence of the Judge, to apply themselves singly to him, and try whose donative and present hath the most in it of temptation; and it is no wonder if corrupt men exercise this kind of Trade in Traffiquing with Justice; for having before bought the Office, of consequence they must sell the Fruit.

Vendere jure potest, emerat ille prius.

Add hereunto a strange kind of facility in the *Turks*, for a triflē or small hire to give false witness in any case, especially, and that with a word, when the controverſie happens between a Christian and a *Turk*; and then the pretence is for the *Muslimaneeke* as they call it, the cause is religious, hallows all falſenes and forgery in the testimony; so that I believe in no part of the world can Justice run more out of the current and stream then in *Turkie*, where such Maxims and considerations corrupt both the Judge and Witnesses. *Turce Busbequ.*
magna pietatis loco ducunt dicere falsum testimonium ad-
versus hominem Christianum; non exspectant ut rogentur;
injussi adiungit seque ultro ingerunt. *Epi. 4. de Leg. Tur.*

This consideration and practice made an *English* Embassadour upon renewing the Capitulations, to insert an Article of caution against the testimony of *Turks*, as never to be admitted nor pleaded in any Court of *Turkish* Justice, against the *English* interest; and nothing to be admitted as evidence in that case, but only a *Hoger*, which is in the nature of a Recognition made before a Judge, or a Bill or Writing under the hand of him on whom the demand is made; which Article as it was very advisedly, and with great Prudence and Wisdom obtained, so it hath proved of admirable consequence and security to the Traffick and Merchants

chancery Estates, which before being liable to the Forgeries and false pretences of every dissolute Turk, have now this point as a defence and fortification, by which false pretences and suits for considerable sums of money, and matters of great value have been blown away, and decided with great facility and little expence.

Turkish History in the reign of Bajazet the fourth King of the Turks

In the time of *Bajazet*, the fourth King of the *Turks*, the Courts of Justice were in like manner corrupted, as at present; for reformation of which the Prince resolved to execute a great number of the Lawyers, until it was pleasantly represented by his Jester (to whom between jest and earnest he had given liberty to speak the truth, which soberer men durst not) that all the cause of bribery and corruption in the Judges, proceeded for want of stipends and necessary maintenance; whereupon *Bajazet* growing cooler, sensible of the cause of that evil, applied a remedy, by granting their pardon, and allowing them salaries and stipends, with additional Fees of twenty Aspers, in all causes exceeding a thousand; and twelve Aspers for every writing and instrument out of Court. And in times of the best Emperours, when vertue and deserts were considered, and the Empire flourished and increased, men had Offices conferred for their merits, and good services were rewarded freely and with bounty, without sums of money and payments to be a foyl to the lustre of their better parts: But now it is quite contrary, and all matters run out of course; a manifest token in my opinion of the declension and decay of the Ottoman Empire, as *Livy* saith; *Omnis prospera sequentibus Deos, adversa autem sternentibus*. Howsoever in part this serves the great end of the Empire, for *Pashaws* and great men having a kind of a necessity upon them to oppress their subjects, the people thereby lose their courages; and by continual Taxes and seisures on what they gain, poverty subdues

dues their spirits, and makes them more patiently suffer all kind of injustice and violence that can be offered them, without thoughts or motion to Rebellion; and so the Lord *Verulam* says in his *Essays*, that it is impossible for a people over-laden with Taxes, ever to become Martial or Valiant; for no Nation can be the Lions Whelp, and the Als between burdens: by which means the *Turk* preserves so many different sorts of people as he hath conquered in due obedience, using no other help than a severe hand joyned to all kind of oppression; but such as are *Turks*, and bear any name of office or degree in the service of the Empire, feel but part of this oppression, and live with all freedom, having their spirits raised by a license they attain to insult over others that dare not resist them.

But the issue and conclusion of the spoils these great men make on Subjects is very remarkable; for as if God were pleased to evidence this just punishment more evidently and plainly here than in other sins; scarce any of all those *Pashaws* who have made haste to be rich, have escaped the Grand Signiors hands, but he either wholly devests them of all, or will share the best part of the prey with them. Amongst which I have observed none passes so hardly as the *Pashaws* of Grand *Cairo*, because it is the richest and most powerful of all the Governments of this Empire; and so either in his journey home, or after his return, he loses his life by publick command, or at least is rifled of his goods as ill-got, which are condemned to the Grand Signiors Treasury: And it is strange to see yet with what heat these men labour to ~~gains~~ riches, which they know by often experiences have proved but collections for their Master; and only the Odium and Curses which the oppressed wretches have vented against their Rapine, remain to themselves; *Rebus secundis avidi, adversis autem incanti, Tac.* And this is like

like the policy that *Cesar Borgia* used, otherwise called *Il Duca Valentine*, who the better to reduce *Romagna*, lately subdued to obedience, made one *Meser Romiro d'Orco* his Deputy, a man of a cruel and tyrannical disposition, who by rigour and force reduced affairs to the will and order of his Prince: and the work now done, and the people remaining extraordinarily discontented, the Duke thought it time to purge the minds of his people of the ill apprehension they had of his Government, by demonstrating that the former hard usage proceeded from the bad inclination of his Minister; commanded the same *Romiro d'Orco* at *Cesenna*, to be cut in pieces, and exposed to the publick view of the people, with a piece of wood, and a bloody knife by his side. This saith *Machiavel*, Lib. del Principe, cap. 7. *Fece aquelli popoli in un tempo remanere stupidi & sodisfatti*; and the *Turk* understands well how profitable in the same manner it is for the constitution of his Estate, to use evil instruments, who may oppress and poll his people, intending afterwards for himself the whole harvest of their labours; they remaining with the hatred, whilst the Prince under colour of performing justice, procures both riches and fame together.

If it be suspected that any great man intends to make combustion or mutiny in his Government, or that his wealth or natural abilities render him formidable; without farther inquisition or scrutiny, all discontent of the Grand Signior is dissembled, and perhaps a Horse, or Sword, or Sable-vest is reported to be presented, and all fair treatment is counterfeited, until the Executioner gets the Bow-string about his neck, and then they care not how rudely they deal with him: just like the Birds in *Plutarch*, who beat the Cuckow for fear that in time he should become a Hawk.

*Lib. 5.
Apol.*

And

And to make more room, for the multitude of Officers who crowd for Preferments, and to a^t the cruel Edicts of the Empire with the leaſt noise; oftentimes when a great Personage is removed from his place of Trust, and ſent with a new Commission to the charge perhaps of a greater Government; and though he depart from the Regal Seat with all fair demonstrations of favour, before he hath advanced three days in his journey, triumphing in the multitude of his Servants, and his late hopes, the fatal command overtakes him; and without any accuſation or cauſe, other than the will of the *Sultan*, he is barbarouſly put to death, and his body thrown into the dirt of a Foreign and unknown Country, without solemnity of Funeral or Monument, that he is no sooner in the Grave than his Memory is forgotten. And this methinks is ſomewhat agreeable to the crafty policy of *Tiberius*, who ſometimes would Commissionate men for Government of Provinces, to whom before-hand he had designed not to permit license to depart the City; *Postremo eo provectus eſt, ut mandaverit quibusdam provincias quos egredi urbe non erat paſſurus.*

Hence are apparent the cauſes of the decay of Arts amongst the *Turks*, of the neglect, want of care in manuring and cultivating their Lands; why their Houses and private Buildings are made ſlight, not durable for more than ten or twenty years; why you find no delightful Orchards and pleauant Gardens and Plantations; and why in those Countries where Na- ture hath contributed ſo much on her part, there are no additional labours of Art to complete all, and turn it to a Paradise; for men knowing no certain heir, nor who ſhall ſucceed them in their labours, contrive only for a few years enjoyment. And more over, men are fearful of ſhewing too much ostentation or magnificence in their Palaces, or ingenuity in the pleasures of their Gardens, leſt they ſhould bring

on

on them the same Fate, that Nabals Viteyard occasioned to his Master : and therefore men neglect all application to the Studies of Arts and Sciences; but only such as are necessary and conduced to the meer course of living ; for the very fear and crime of being known to be rich, makes them appear outwardly poor, and become naturally Stoicks and Philosophers in all the points of a reserved and cautious life. And here I am at a stand, and cannot conclude this Chapter without contemplating a while, and pleasing my self with the thoughts of the blessedness, the happiness, the liberty of my own Country ; where men under the protection and safe influence of a gracious and the best of Princes in the world, enjoy and eat of the fruit of their own labour, and purchase to themselves with security Fields and Mannors, and dare acknowledge and glory in their Wealth and Pomp, and yet leave the inheritance to their Posterity.

CHAP. XVIII.

The several Arts the Turks use to encrease their People, is a principal Policy, without which the greatness of their Empire cannot continue nor be increased.

THERE was never any people that laid Foundations and Designs of a great Empire, but first thought how to make it populous, and by which means they might best supply them with people, not only sufficient for the sacrifice and slaughter of the War, but for the Plantation of Colonies, Possession and security of what the Sword hath conquered. We never understood how one people alone that was Martial, and by successes in War had framed a large Empire, was able from

from the mere original of its own Stock, to abound with issue of natural Subjects, to bear proportion with the Stronger Nations ; nor how a handful of people with the greatest policy and courage in the world was able to embrace a large extent of Dominion and Empire : It is true, that *Alexander* did with an Army, for the most part, composed of *Macedonians*, as it were in a rank make a Conquest of the best part of the Eastern world ; but this Empire, like a Ship that had much Sail and no Ballast, or a fair Tree overcharged with boughs too heavy for its stem, became a windfall on a sudden.

The *Turks* there, during the continuance of their Empire, have not been ignorant of this Truth ; for no people in the world have ever been more open to receive all sorts of Nations to them then they, nor have used more arts to encrease the number of those that are called *Turks* ; and it is strange to consider, that from all parts of the world, some of the most dissolute and desperate in wickedness, should flock to these Dominions, to become members and professors of the *Mabometan* superstition : in that manner that at present, the blood of the *Turks* is so mixed with that of all sorts of Languages and Nations, that none of them can derive his Lineage from the ancient blood of the *Saracens*.

The *Romans* who well knew the benefit of receiving strangers into their bosom, called this freedom they gave *Jus Civitatis*, whereby Foreigners became as lawful possessors of Estates and Inheritance, and had as much right to the common priviledges, as any that was born in the Walls of *Rome* ; and this *Jus Civitatis* was given to whole Families ; so that as Sir F.B. Essays says well, that the *Romans* did not over-spread the World, but the World it self. The *English* call it Naturalization, the *French*, Enfranchisement ; and the *Turks* call it, becoming a Believer ; for they joyning with

with it a point of Religion, not only the proffers of the goods of this world, but also of delights in the world to come, make the allurements and arguments the more prevalent; and it being an opinion amongst them, as over all the world, that it is a meritorious work to create Proselytes, scarce any who hath money to purchase a slave, but will procure one young and fit for any impression, whom he may name his Convert, and gain reputation amongst his neighbours of having added to the number of the faithful: Of all this number, which yearly are added to the Professors of *Mabomet*, none can retreat on lower terms than Death and Martyrdom for Christ; which causes many whose consciences, though touched with a sense of the denial of their Saviour, yet having not the grace or courage to assert their faith on so hard a Lesson, grow desperate or careless, and die in their sin. This sort of people become really *Turks*, and some through custom and their own lusts, are really perswaded of the truth of this Profession, and have proved more inveterate and fatal enemies to Christianity than the natural *Turks*; which will appear, if we consider that all the successes they have had, and exploits they have done at Sea, have been performed by such who have denied the Christian Faith, as namely, *Cbigal, Ogli*, and others.

It was the custom formerly amongst the *Turks*, every five years to take away the Christians Children, and Educate them in the *Mabometan* superstition; by which means they increased their own People, and diminished and enfeebled the force of the Christians; but now that custom in a great part is grown out of use, through the abundance of *Greeks, Armenians, Jews*, and all Nations where the Iron Rod of the *Turks* Tyranny extends, who flock in to enjoy the imaginary honour and priviledge of a *Turk*. And indeed, it is no wonder to humane reason, that considers the oppression

oppression and contempt that poor Christians are exposed to, and the ignorance in their Churches, occasioned through poverty in the Clergy, that many should be found who retreat from the Faith ; but it is rather a Miracle, and a true verification of those words of Christ, *That the Gates of Hell shall not be able to prevail against his Church*, that there is conserved still amidst so much opposition, and in despite of all Tyranny and Arts contrived against it, an open and publick Profession of the Christian Faith ; which next to Gods Providence, considering the stupid ignorance in the *Greek* and *Armenian* Churches, the conservation of their Faith is not to be attributed to any instance more, than to the strict observation of the Feasts and Fasts of their Churches ; for having rarely the helps of Catechism or Sermons, they learn yet from these outward Ceremonies some confused Notions and Precepts of Religion, and exercise with severity and rigour this sort of Devotion, when through custom, confusion, and scarcity of knowing guides, all other service is become obsolete and forgotten amongst them.

The *Turks* have another extraordinary supply of people from the Black Sea, sent them in by the *Tatars*, who with their light bodies of Horse make incursions into the Territories of the neighbouring Christians, and carry with them a booty of whole Cities and Countries of people, most of which they send to *Constantinople* to be sold, and is the chief Trade and Commodity of their Country (as we have already discoursed.) It is sad to see what numbers of *Saykes*, or *Turkish* Vessels, come sailing through the *Bosphorus*, fraughted with poor Christian Captives of both Sexes, and all Ages, carrying on the Main-top a Flag, either as a Note of Triumph, or else as a Mark of the Ware and Merchandise they carry. The number of the Slaves brought yearly to *Constantinople* is un-

certain; for sometimes it is more, and sometimes less, according to the Wars and success of the *Tartars*; but as it is apparent in the Registers of the customs at *Constantinople* only, one year with another at the least 20000 are yearly imported; amongst which the greatest part being Women and Children, with easie persuasions, and fair promises become *Turks*; the men being ignorant, and generally of the *Russian* or *Moscovite* Nation (who are reported not to be over-devout, or of famed constancy and perseverance in Religion) partly by menaces and fear, partly by good words and allurements of reward, despairing of liberty, and return to ther own Country, renounce all interest in the Christian Faith. Of this sort of Metal most of the *Turks* are in these days composed, and by the fecundity of this generation, the Dominions of this Empire flow; for the *Turks* of themselves, though they have the liberty of *Polygamy*, and freer use of divers Women allowed them by their Law, then the severity of Christian Religion doth permit, are yet observed to be less fruitful in Children, than those who confine themselves to the chaste embraces of one Wife. It is true, we have heard how in former times there have been particular men amongst the *Turks*, that have severally been Fathers to a hundred Sons; but now through that abominable vice of *Sodomy*, which the *Turks* pretend to have learned from the *Italians*, and is now the common and professed shame of that people, few fecundious Families are found amongst them; especially amongst the Persons of the greater Quality, who have means and time to act and contrive their filthiness with the most deformity. And in this manner, the natural use of the Women being neglected amongst them, and as St. *Paul* saith, *Men burning in lust one towards another*; so little is mankind propagated, that many think, were it not for the abundant supplies of Slaves, which dayly come from the

Black Sea (as before we have declared) considering the Summer-slaughters of the Plague, and destructions of War, the Turk would have little cause to boast of the vast numbers of his people : and that a principal means to begin the ruine of this Empire, were to prevent the taking of so many Captives, or intercept those numbers of Slaves which are daily transported to nourish and feed the body of this great Babylon ; by which means in time they would not only find a want of Servants, but a decay and scarcity of Masters ; since as it is before mentioned, these Slaves becoming Turks are capable of all priviledges, and being commonly Manumised by their Patrons, through the help of Fortune, arrive equally to Preferments with those who are of the ancient Mahometan Race : this is the true reason the Turk can spend so many people in his Wars, and values not the lives of ten thousand men to win him but a span of ground, and yet almost without any sensible diminution of his people ; and on the contrary, the invention of an Inquisition, and the distinction between *Christians viejos*, and *Nuevos* in Spain and Portugal, have caused that decay and scarcity of people in those Countries, as hath laid the best part of those fruitful Soyls desolate, and forced them both to a necessity of entertaining a mercenary Soul-diery.

It is no small inducement to the vulgar people, who is most commonly won with outward allurements to become Turks ; that when they are so, by a white Turbanit, or such a particular Note of honour, they shall be distinguished from other like Sects (all people amongst the Turks, being known by their heads, of what Religion or Quality they are) and so may the better be directed where they may have a privilege to domineer and injure with the most impunity. If we consider how delightful the Mode is in England and France, especially to those that are of a vain and

*De vita
Agric.*

gay humour, and that nothing seems handsome or comely, but what is dressed in the fashion and air of the times ; we shall not wonder, if the ignorant and vain amongst Christians, born and educated in those Countries, should be catched and entrapt with the fancy and the enticement of the *Turkish Mode*, and be contented to despoil themselves of the garment of Christian virtues, to assume a dress more Courtly and pleasing to the eyes of the world ; for so the *Britains*, and other Nations, after conquered by the *Romans*, began to delight themselves in their Language and Habit, their Banquets and Buildings, which they accounted to be humanity and refinement of their manners ; but *Tacitus* saith, *Pars servitutis erat*, a signal symptom of their subjection.

And it is worth a Wise man's observation, how gladly the *Greeks* and *Armenian* Christians imitate the *Turkish Habit*, and come as near to it as they dare ; and how proud they are when they are privileged upon some extraordinary occasion to appear without their Christian distinction. And thus the *Turk* makes his very Habit a bait to draw some to his Superstition ; Riches, to allure the covetous ; rewards and hopes, to rule the ambitious ; fears and terrors of death, the cowardly and timorous ; and by all means works on the dispositions and humours of men, to make additions to his Kingdom : Such as adhere to the Christian Faith, the *Turk* makes no account of, and values no otherwise in the place of Subjects, than a man doth of his Ox or Ass, meerly to carry the burthens, and to be useful in servile and slavish Offices : they are oppressed, and are subject to all advantages and pretences ; and their Goods and Estates gained with labour and the sweat of their brows, liable to the Rapeine of every great man ; they are disarmed, and never exercised in War, by which means they become Effeminate, and less dangerous in Rebellion : only the

the people of *Transilvania*, *Moldavia*, and *Valacbia*, under the conduct of their respective Princes that the Grand Signior sets over them, serve him in their persons in the War, and are the first thrust forward in all desperate enterprises; so that the oppression of the poor Christians under the *Turk* is worthy our compassion, how poor they are become, how their former wealth is exhausted, how the fatness of their rich soil is drained, and made barren by poisonous suckers; so that it is evident that the *Turks* design is no other, then by impoverishment and enfeebling the interest of Christianity, to draw Proselytes and strength to his own Kingdom.

Wherefore some sort of poor Christians, either actually Subjects to the *Turkish Tyranny*, or borderers on them, who often feel the misery of their incursions, being fearful of their own constancy in the Faith, have contrived ways to preserve themselves from any other profession: wherefore in *Mengrelia*, the Christians at the Baptism of their Children make a Cross on their hands; and in *Servia* their custom is to make it on their foreheads, with the juice of a certain Herb, the stain of which never wears out; so that some of these Nations, who become Renegadoes to the Christian Faith, bear always a badge and note of designation about them to a holy profession, which may serve to upbraid their perfidious desertion of the faith; the Cross on their forehead appearing for a shame and discountenance to the white Turbant on their heads. By which pious art many of these distressed Christians have notwithstanding fear and despair of liberty, and promises of reward, through the apprehension of this incongruity between the Cross and the Banner of *Mabomet*, preserved themselves firm to their first courses.

which the Ambassador is sent to
the Turkish Empire, and the
expenses of his maintenance, &c.

CHAP. XIX.

*The manner of Reception of Foreign Embassadors
amongst the Turks, and the esteem they have
of them.*

There was no Nation in the World ever so barbarous, that did not acknowledge the Office of an Ambassador sacred and necessary.

Sanctum populis per secula nomen;

*De Ha-
rusp, re-
sponsa.*

And Cicero saith, *Sic enim sentio ius legatorum cum bonum præsidio munitionem, tum etiam divino jure esse valatum;* the Aleboras it self calls this Office inviolable; and it is a Turkish Canon, *Elchi zaval yoketer,* Do no hurt to an Ambassador; so that the Turks do confess themselves obliged by their own Law to rules of civilitie, courteous treatment, and protection of Embassadors. The greatest honour they shew to any foreign Minister is to him who comes from the Emperour, because his Confines are contiguous with theirs, and have had occasion more frequently, than with other Christian Princes, to try the power of the Imperial Sword. An Ambassador coming from the Emperour, as soon as he enters within the Ottoman Dominions, hath his charges defrayed by the Sultan, according to the importance of the business and Negotiation he is designed to, until the time of his return; and a Resident continuing in ordinary, hath in like manner his constant allowance. As it hath always been a custom amongst the Eastern Princes to send Presents each to other, as tokens of friendship and amity; so the Emperour is by an ancient custom and agreement obliged to accompany his Ambassador to this Court with Presents and Gifts, as offerings of peace;

peace : and on the contrary, that the Emperour may not remain with the disadvantage, the Grand Signior is bound to recompence the Embassie with another from himself, and adorn it with Presents of equal value with those that were sent him. But Embassadors and Representatives from other Princes, who have their Dominions more remote, and whose principal design is esteemed for the promotion of Trade and Commerce, as the *English*, *French*, and *Dutch*, are always admitted with their Presents, which the *Turk* by custom calls his right, and judges not himself obliged to return the like, esteeming his Capitulations and Articles he makes with those Princes, priviledges and immunitiess granted their subjects.

The ceremonies they use at the audience of every Embassador are acted (as in all parts of the world) most to set off the glory of the Empire ; and represented with such advantages as may best afford a Theme for an Embassador's Pen to describe the riches, magnificence, and terroure of the *Ottoman* power. The Audience with the Grand Signior (having first passed a Complement with the Prime Vifier) is commonly contrived on days appointed for payment of the *Janizaries*, which is every three months ; and with that occasion, the Order and Discipline of the Militia, the Money and Stipends that are issued forth, are there exposed to the observation of the publick Minister. The Money is brought into the *Divan*, and there piled in heaps, where the Embassador is first introduced, and seated on a Stool covered with Crimson- Velvet, placed near the first Vifier, and other Vifiers of the Bench : as soon as the Money is paid out of the chief of every *Oda* or Chamber, who afterwards distribute it amongst their Souldiers, a plentiful dinner is prepared for the Embassador, who together with the First Vifier, and other Vifiers of the Bench, the *Tefterdar* or Lord Treasurer, are seated at

The same Table, which is not raised as high as the Tables we use, but something lower, covered over with a capacious Voyder of Silver, in which the dishes are set, without ceremony of Table-cloath or Knives. In the same Room are two other Tables for the principal attendants of the Embassadour, and other personages amongst the *Turks* of chief note and quality; the dishes are served in by one at a time, which as soon as touched or tasted, are taken off to make room for another; and thus there is a succession of three-score or fourscore Services, all the dishes being of *China*, worth about one hundred and fifty Dollars a piece; which are reported to have a virtue contrary to poysion, and to break with the least infusion thereof, and for that reason esteemed more useful for the service of the Grand Signior.

*Nam nulla aconita bibuntur
Filiibus, &c. Juvenal.*

The Au-
diency of
Emba-
ssoor.

The banquet being ended, the *Chaoumbahee*, or chief of the Pursivants conducts the Embassadour, with some of his retinue, to a place apart, where several gay Vests, or long Garments, made of Silk with divers figures, are presented them (as a sign of the Grand Signiors favour) which the Embassadour first putting on, and then the others, to the number of eighteen or nineteen, attended with two *Capugibahs*, or chief of the Porters, persons of good esteem in that Court, with Silver staves in their hands, he is conducted nearer towards the Grand Signiors presence; then follow the Presents brought by the Embassadour, which are carried to the best advantage for appearance, and are delivered to Officers appointed to receive them. The Courts without are filled with *Jazzaries*, amongst whom is observed so profound a silence, that there is not the least noise or whisper understood;

derstood ; and the salutations they give their principal Officers as they pass, bowing altogether at the same time, is war-like, and yet courtly, and favours of good Discipline and Obedience.

The Embassador is then brought to a great Gate near the Audience, the Porch of which is filled with white Eunuchs, cloathed in Silks and Cloth of Gold ; farther than this none is suffered to proceed, besides the Secretary, Interpreter, and some other persons of best quality : at the door of the Chamber of Audience is a deep silence, and the murmuring of a Fountain near by, adds to the melancholy ; and no other guard is there but a white Eunuch : and here a pause is made, and they tread softly in token of fear and reverence, so as not to disturb with the least noise the Majesty of the *Sultan* : for access to the Eastern Princes was always difficult, and not permitted with the same familiarity as hath been practised amongst the *Romans*, and at present with us, where the sight of the King is his own glory, and the satisfaction of his Subjects : For it is with the *Turks*, as it was with the *Parthians*, when they received *Vonomes* their King, educated in the *Roman* Court, who conforming to those manners, saith *Tacitus*, *Irridebantur Lib.2.
Ann.* *Greki Comites, prompti aditus, obvia comitas, ignore Parthis virtutes* ; the affability and easiness of address to their Prince, was a scandal to that Nation. At the entrance of the Chamber of Audience hangs a Ball of Gold, studded with precious Stones, and about it great chains of rich Pearl, the Floor is covered with Carpets of Crimson-Velvet, embroidered with Gold-Wire, in many places beset with seed Pearl. The Throne where the Grand Signior sits is raised a small height from the ground, supported with four Pillars plated with Gold : the Roof is richly gilded, from which hang Balls, that seem to be of Gold : the Cushions he leaned upon, as also those which lay by, were richly

richly embroidered with Gold and Jewels: In this Chamber with this occasion remains no other attendance besides the first Viceroy, who stands at the right hand of the Grand Signior with modesty and reverence. When the Embassador comes to appear before the Grand Signior, he is led in, and supported under the arms by the two *Capugibashies* before mentioned; who bringing him to a convenient distance, laying their hands upon his neck, make him bow till his forehead almost touches the ground, and then raising him again, retire backwards to the farther parts of the room; the like ceremony is used with all the others, who attend the Embassador; only that they make them bow somewhat lower than him; the reason of this custom, as *Bueguim* saith, was, because that a *Croat* being admitted near to *Amurath*, to communicate something to him, made use of that opportunity to kill him, in revenge of the death of his Master *Marous*; but the *Turkish History* saith, that this was done by one *Miles Corbelitz*, who after the defeat given *Lazarus* the Despote of *Serbia*, rising from amongst the dead, had near access to the presence of *Amurath*. The Embassador at this Audience hath no chair set him, but standing, informs the Grand Signior by his Interpreter, the several demands of his Master, and the business he comes upon, which is all penned first in writing; which when read, is with the Letter of credence consigned into the hands of the great Viceroy, from whom the answer and further treaty is to be received.

This was the manner of the Audience given the Earl of *Winchelsea*, when Embassador there for his Majesty, and is (as is there said) the form used to others, who come from a Prince equally honoured, and respected. But though the *Turks* make these outward demonstrations of all due reverence and religious care to preserve the persons of Embassadors sacred and free

free from violence ; yet it is apparent by their treatment and usage towards them, in all emergencies and differences between the Prince they come from, and themselves, that they have no esteem of the Law of Nations, or place any Religion in the maintenance of their Faith. For when a War is proclaimed, the Embassador immediately is either committed to close imprisonment, or at least to the custody of a careful guard, confined within the limits of his own house : in this manner, the Representative of *Venice*, called there the *Bailo*, by name *Sorenzo*, in a streight Chamber of a Castle situated on the *Bosphorus*, endured a severe imprisonment, having his Interpreter strangled, for no other cause than performing his office in the true interpretation of his Masters sense : afterwards this *Bailo* (for so they call there the Embassadors from *Venice*) was removed to another prison at *Adrianople*, where he continued some years ; and in fine, by force of Presents, mollifying the *Turks* with money (with which their nature is easily made gentle and pliable) he obtained liberty to remain in the house appropriated to the Representatives of *Venice*, but under a guard, whose Office was to secure him from escape, and observe his actions, and yet with liberality and Presents, which overcome the *Turks* more than any consideration in the world, he enjoyed as he pleased, license for his health to take the fresh air, and use what freedom was reasonable.

Nor less injurious to the Law of Nations, have been the examples of violence and rage, acted on the persons of the French Embassadors ; first on the *Sieur Sensi*, accused upon suspition of having contrived the escape of *Konispolki*, General of the *Polish* Army, taken captive in a Fight, and sent Prisoner to the above-said Castle on the *Bosphorus* ; the means was by a Silken cord sent in a Pye, with Limes and Files to cut the Iron bars ; and having first secured his guard with the strength

strength of Wine, in the dead of the night, let him down by the Cord from the highest Tower, where finding Horses ready, he got safe into *Poland*: the contrivance of this stratagem, and the instruments of the escape, was laid to the charge of the *French Embassadour*; who was committed for that reason to the Prison of the seven Towers, where he remained for the space of four months, until his money, and the *French King* his Master mediated for him, promising to send another speedily to succeed him; he was delivered from his imprisonment, and returned home by the way of *Poland*.

The Successor of this Embassadour was the Count *Cesi*, a man too generous and splendid to live amongst covetous and craving *Turks*; exhausted most of his wealth in gifts and Presents; to which adding vanity and ambition to court the Grand Signiors Mistresses in the *Seraglio* (as is said) he paid such vast sums of money to the Eunuches for his admittance, that in a few years he became so indebted, and importuned with the clamours of his Creditors, as wholly discredited, and lost the Honour and Authority of his Embassie; so that the *French King* thinking it dishonourable to continue his Minister in that charge, who was failed and undone in the reputation of the world, sent his Letter of Revocation to recall him home; but the *Turks* gave a stop to his return, pretending that their Law which was indulgent to the persons of Embassadours, did not yet acquit them from payment of their debts, or priviledge them with impunity to rob the Believers and other Subjects of the Grand Signior, contrary to that rule of *Grotius*, who not only exempts the Persons, but the Servants and movables of Embassadours from attachments; and no law can compel him to the satisfaction of debts by force, but by friendly persuasion only, till being returned to his own Country, and put off the quality of

of a publick person, he becomes liable to a common process; *Siquid ergo debiti contraxit, & ut sit, res soli* Grot. lib.
in loco nullas possideat, ipse compellandus erit amice, & si de Jure
detrectetur, inquis misit, ita ut ad postremum usurpentur ea, belli &
que adversus debitores extra territorium positos usurpari
salent.

Nor less remarkable was the barbarous usage of the *Sieur la Haye*, Embassadour also for the French King to the Port, under the Government of the great Vizier Kuperlee. The Court being then at *Adrianople*, and the Treaty in hand between the Grand Signior and the Republick of *Venice*; through the mediation of the French Embassadour, by consent and command of his Master, certain Letters of his wrote in Characters were intercepted by the *Turks*; by what means, and upon what information, the matter was too evident then to be apprehended other then an *Italian* contrivance: The Cypher, as containing matter prejudicial to the State, was carried to *Adrianople*; and being known by examination and confession of the Messenger, to have been delivered to him by the Secretary of the French affairs; immediately in all haste the Embassadour then at *Constantinople* was cited to appear at Court; but being ancient, and indisposed in his health with the Gout and Stone, dispatched his Son as his Procurator, with instructions and orders how to answer what might be objected; hoping by that means to excuse the inconvenience of a Winters journey.

The Son being there arrived, immediately was called to Audience, accompanied with the Chancellour, or Secretary for the Merchants (for the other Secretary of the private affairs of the Embassie, apprehending the fury and injustice of the *Turks*, had timely secured himself by flight.) Discourse was first had concerning the Contents of the Characters; the *Turks* insolent in their Speeches, provoked this *Sieur*

la Haye the younger, to utter something tending towards a contempt of that power the *Turk* had over him, encouraging himself with the thoughts of the protection of the King his Master ; who was soon sensible, and moved with the least injuries offered his Ministers. The *Turk*, who can endure nothing less than menaces, and *Kasperlee* through natural cruelty and choler of old age, and particular malice against the *French* Nation, moved with this reply, commanded the *Caoubahee*, who is chief of the Pursevents, to strike him on the mouth ; which he did with that force, being a rude robustious fellow, that with a few blows of his Fist, he struck out two of his Teeth before, and in a most undecent and barbarous manner dragged him with the Secretary for the Merchants, to a Dungeon so loathsome and moist, that the ill vapours oft-times extinguished the Candle. The old Embassador, the Father, was with like *Turkish* fury sent for, the *Turks* executing all they do with strange haste and violence ; *Barbaris contatio servilis, statim exequi rigum videtur* ; and being arrived at *Adrianople*, was also committed to custody, though not with that rigour and severity of Imprisonment as the Son, until the space of two Months passing with presents and solicitations, they both obtained their liberty, and returned again to *Constantinople* ; where scarce were they arrived, before news coming of a *French* Ship, which had loaden Goods of *Turks*, and run away with his Cargason, the Embassador was again committed to another Prison in *Constantinople*, called the Seven Towers, where he remained, until with Gifts and Money the anger of the *Turks* was abated. And still the malice of *Kasperlee* persecuted this *Sieur la Haye*, until after his Embassie of twenty five years continuance, unfortunate only at the conclusion, he was dispatched home obscurely and in disgrace, without Letters of revocation from his Master, or other intimation to the Grand

Grand Signior, which might signify the desire of this Embassadours return.

The reason of this irreverent carriage in the *Turks* towards the persons of Embassadours, contrary to the custom of the ancient *Romans*, and other gallant and civilized people, is an apprehension and Maxim they have received, that an Embassadour is indued with two qualifications; one, of representing to the Grand Signior the desires of his Prince, the breach of Articles or League, the aggrievances and abuses of Merchants trading in his Dominions; that so satisfaction and amendment may be made: And the other, that he remains in nature of a Hostage, called by themselves *Mshapous* or pledge; by which he becomes responsible for what is acted by his Prince contrary to the Capitulations of Peace, and remains for a pawn for the faithful and sincere carriage of his Nation, and a security to insure what goods belonging to *Turks* are loaden on their Vessels. As the Resident for *Holland* was in the year 1663. imprisoned at *Adrianople* for mis-carriages of a Ship belonging to his Nation, taken by *Maltese* Men of War, whereon at *Alexandria* were goods loaden belonging to the Grand Signior, and other considerable persons of State, and was not released, until he engaged to pay eighty five thousand Dollars, in the space of one hundred and twenty days, which was the full import of the *Turkish* interest.

Nor hath this Law of Nations, to the sacred esteem of Embassadours, found better observation towards the representatives of the *German* Emperour, who have upon all conjunctures of Discord and Breaches of Peace between those two powerful Princes, been subject to confinements and custody of a Guard, nothing differing from formal imprisonment; or else, as it hapned to the *German* Resident in the last War, are transported from place to place, according to the motion of the Armies, as a barbarous Trophy in the time of their prosperous

1663.

prosperous successes, and as a means at hand to reconcile and mediate when evil Fortune compels them to composition.

What ill Fate soever hath attended the Ministers of other Princes in this Court, the Embassadours from His Majesty of Great Britain, our Sacred King, have never incurred this dishonour and violation of their Office; the Negotiations and differences since the *English* Trade hath been opened in *Turkie* have been various and considerable, and matters, as to the security of the Embassador and Merchants, have been often reduced to a doubtful condition, as far as words and rude speeches, full of menaces and choler, might make a sober man suspicuous of a greater ruine: And yet through the constancy, prudence, and good fortune of Embassadors, the *Turkish* rashness hath not drawn upon themselves the guilt of violating their persons, but have either prevented troubles in the beginning, or wisely compounded them before they made too far a breach.

It is worth observation, that the *Turks* make no difference in the name between an Embassador, Resident, Agent, or any petty Messenger sent or residing upon a publick Affair; the name *Elchi* serves them to express all: and though the *Turks* on occasion of Ruptures and other Discontents lose their respect towards the person of Embassadors; yet still it is commendable in them, that they commonly abstain from the spoil and plunder of the Merchants Estates, with whose Prince they are at enmity; for they look on Merchants as men whose profession is best advanced by Peace; and as their own comparison is, Like to the laborious Bee which brings Honey to the Hive, and is innocent, industrious, and profitable; and therefore an object of their compassion and defence.

CHAP. XX.

How Embassadours and publick Ministers govern themselves in their Negotiations and Residence amongst the Turks.

Embassadours in this Country have need both of courage and circumspection, wisdom to dissemble with honour, and discreet patience, seemingly to take no notice of Affronts and Contempts, from which this uncivilized people cannot temperate their Tongues, even when they would seem to put on the most courteous deportment and respect towards Christians. The French Embassador, *Monsieur la Haye*, sent once to advise the great Visier Kuperlee, that his Master had taken the strong City of *Arras* from the *Spaniard*, and had obtained other Victories in *Flanders*, supposing that the *Turk* would outwardly have evidenced some signs of joy, and return an answer of congratulation; but the reply the Visier gave, was no other than this, (What matters it to me whether the Dog worries the Hog, or the Hog the Dog, so my Masters head be but safe?) intimating that he had no other esteem of Christians, than as *Savages* or *Beasts*; and with no other answer than this, due to an officious Courtship towards a *Turk*, the Messenger returned. There is no doubt, but of all those means, wherewith Kingdoms and States are supported, there are two more principal and chief of all others: The one is the substantial and real strength and force of the Prince, which consists in his Armies and interest; and the other is the honour and reputation he gains abroad, which hath sometimes proved of that Authority and consequence, as to make

make the State of the weaker Prince to appear more considerable; or at least, equal to the greater forces of the other. This reputation is principally maintained by a prudent manner of negotiation, and depends on the discretion of the Representative, in which for many years the Republick of *Venice* had great advantages in the *Turkish* Court, through the caution and policy of their Ministers, who nourished in the *Turks* an opinion of their strength of Arms, and force of Wisdom, beyond the reality thereof; that before the War broke forth, no Nation in amity with the *Turk*, had their affairs treated with more honour and respect than this Commonwealth.

An Embassadour in this Court ought to be circumspect and careful to avoid the occasion of having his honour blemished, or of incurring the least violation of his person; for afterward, as one baffled in his reputation, he becomes scorned, loses his power and interest, and all esteem of his worth and wisdom; for having endured one affront, their insolence soon presumes farther to trespass on his patience: for certainly *Turks* of all Nations in the world, are most apt to crush and trample on those that lie under their feet; as on the contrary, those who have a reputation with them, may make the best and most advantageous treats of any part of the world, according to that of *Busbequius*, Ep. 1. *Sunt Turci in utramque partem nimis fave indulgentia, cum pro amicis se probare volunt, nimis acerbitate cum irati sunt.* To reply according to the Pride and Ignorance of a *Turk*, is properly to blow up fire into a flame; to support with submission and a pusillanimous spirit, his affronts and indignities, by negotiating faintly or coldly, is to add fuel and wood to the burning piles; but solid reason and discourse, accompanied with cheerful expressions, vivacity and courage in argument, is the only manner of dealing and treating with the *Turks*. That which is called

called good nature or flexible disposition, is of little use to a publick Minister in his treaty with *Turks*: a punctual adherence to former customs and examples even to obstinacy, is the best and safest rule; for the concession of one point serves to embolden them to demand another, and then a third; and so their hopes increase with the success, having no modesty nor wisdom to terminate their desires; one act or two of favour is enough afterwards to introduce a custom (which is the chiefest part of their Law) and to make that which is meerly voluntary, and of grace to become of obligation. But a principal matter, which a publick Minister ought to look to, is to provide himself of spirited, eloquent and intelligent Interpreters; spirited, I say, because many times the presence is great they appear before, and the looks big and foute of a barbarous Tyrant; and it hath been known, that the Embassadour hath been forced to interpose his own Person between the fury of the Viceroy and his Interpreter, whose offence was only a delivery of the words of his Master; some of whom have notwithstanding been imprifoned, or executed for this cause, as we have partly intimated in the foregoing Chapter: The reason of which Tyranny and presumption in these prime Officers over the Interpreters, is because they are most commonly born Subjects of the Grand Signior, and therefore ill support the least word mis-placed, or favouring of contest from them, not distinguishing between the sense of the Embassadour, and the explication of the Interpreter; and therefore it were very useful to breed up a Seminary of young Englishmen, of sprightly and ingenious parts, to be qualified for that Office, who may with less danger to themselves, honour to their Master, and advantage to the publick, exprest boldly without the usual mincing and submission of other Interpreters, whatsoever is commanded and declared by their Master.

It is certainly a good Maxim for an Embassadour in this Country, not to be over-studious in procuring a familiar friendship with *Turks*; a fair comportment towards all in a moderate way, is cheap and secure; for a *Turk* is not capable of real friendship towards a Christian; and to have him called only, and thought a friend who is in power, is an expence without profit; for in great emergencies, and times of necessity, when their assistance is most useful, he must be bought again and his friendship renewed with Presents and farther expectations: Howsoever, this way of Negotiation by Presents and Gratuities, is so much in custom amongst the *Turks*, that to speak truly, scarce any thing can be obtained without it; but it is the wisdom of the Minister to dispose and place them with honour, decency, and advantage: For there are, and have been always two or three powerful persons in this Court, which in all times carry the principal sway, and command of all; these must necessarily be treated with respect, and often sweetned with Gratuities: he that hath mony may doubtles make friends when he needs them, and with that secure his capitulation and his priviledge, purchase justice, and if his stock will hold out, act any thing that can reasonably be imagined; yet it is the most profitable and prudent way to refer something to friendship and good correspondence, and not all to the meer force and strength of money.

C H A P. XXI.

How Foreign Princes in particular stand in the esteem and opinion of the Turks.

The *Turks*, as we have occasionally instanced before, are naturally a proud and insolent people, confident, and conceited of their own vertue, valour, and forces, which proceeds from their ignorance of the strength and constitution of other Countrys; so that when the danger which may arise from the Conjunction and Union of Christian Princes to the *Mabometan* Interest, is discoursed of, they compare the Grand Signior to the Lion, and other Kings to little Dogs, which may serve (as they say) to rouse and discompose the quiet and Majesty of the Lion, but can never bite him, but with their utmost peril. They say farther, as by an ingenuous confession, that they are unable to encounter the Christians at Sea, to whom God hath given that unstable element for Dominion and Possession; but that the Earth is the Lot and Inheritance of the *Turks*, which is demonstrable by that great circuit of Empire, obedient to the *Mabometan* Arms. These are the thoughts and apprehensions of the Commonalty concerning Christendom in general, (which I have heard often discoursed amongst them) but the opinion and esteem which knowing men and Ministers frame of Foreign Kingdoms and States distinctly, is for the most part according to these following particulars.

Of all the Princes so far remote as *England*, none amongst this people stands in better account than His Majesty of *Great Britain*, not only for the convenience of the Trade, which provides this Empire with

many necessary commodities; but for the fame of his Shipping, and power at Sea, which makes him, though divided from all parts of the World, yet a borderer on every Country, where the Ocean extends: And this esteem and honour the *Sultan* bears towards His Majesty, hath been evidenced in several particulars, and by none more than by the security and freedom his Merchants live in, in these Dominions, and a readiness always in every reasonable request, to gratifie His Majesties Embassadours.

As for the Emperour, the *Turk* knows that his own proper and peculiar force in it self, is incon siderable, but that with the conjunction and assistance of the German Princes, they are assured, and have prov'd it to their experience in the year 1664, that his strength is equivalent to the *Ottoman* power; but yet they are not ignorant, that the diversity of Religions and Sects in *Germany*, abate much of that heat and coalition amongst themselves, which is requisite to the vigorous opposition of so potent an enemy. And it is evident, that the Emperours unseasonable severity against the Protestants in *Hungary* dis obliging his whole Dominion there, by depriving them of their Churches, and exercising other courses for suppression of the Reformed Religion, ripened the *Turks* design of War first laid in the year 1663; conceiving that in that conjuncture, holding forth the specious pretence of liberty in Religion and Conscience, the *Hungarians* would either wholly desert the Emperour, or very coldly and faintly apply themselves to his succour; the effect of which was in the succeeding Wars plainly verified, and known that the *Hungarians* were not only sparing in their Contributions and Supplies of men in the service of the Emperour, but held secret Juntoes and Councils, whether it were not better to accept the *Turks* sovereignty, on the conditions proposed, with liberty of their Religion, rather than to

to continue in Allegiance to the Emperour ; who neither afforded them freedom of Conscience, which is the destruction of their spiritual estate, nor was able to withstand the *Turk*, which argued insufficiency to yield them protection in their temporal. The Emperour sends his Embassadour to the *Turk*, under notion of the King of *Hungary*, because at his instalment as Emperour, he swears to make a perpetual War with the *Turk*; and indeed their Peace is little better than a War, considering their frequent incursions into each others Territories ; and that to skirmish or fight in bodies under the number of five thousand, not taking Forts, or bringing Cannons into the Field, is no breach of the Capitulations.

The *French* King, though the first Christian Prince, that having no Confines bordering on these Dominions, entered into Capitulations with the *Turk* for a free and open Commerce and Traffick ; and obtained the Title of *Podeshaw*, which signifies as much as Emperour, and is denied to all other Christian Kings, and even to the *German* Emperour himself, being judged an honour amongst the *Turks* proper and peculiar only to the Grand Signior : Yet their esteem of the *French* is not so great as some would perswade the world it is, having, (as we have at large declared in the foregoing Chapter) given ample testimonies in the Persons of the Embassadours, their scorn and neglect of the Prince he represented. I have heard the wise Lord Chancellour *Samosade* say, that the *French* gained that Title of *Podeshaw* to their King by craft and subtily, and was never fully examined nor considered ; and in that busines there is a strange *Romance* told of a fair *French* Lady, preferred to the *Seraglio*, whom the *Turks* were willing to receive for a Princess, and thence challenging affinity with the King of *France*, was the more profuse in the honour of his Titles : It is true, there was a time when the

French Embassadour was called to secret Councils, and admitted within the Walls of the *Seraglio* to private meetings and debates of the *Turks*; but it was when the French plotted, and openly assisted in transportation of the *Turks*, for the invasion of *Italy*; but since that time, and especially in the year 1664, through the force given the Emperour, and the Bravado upon *Barbary*, the French hath always (and that not without some reason) gone declining in the good opinion and esteem in the Ottoman Court.

The Pope is more esteemed, as a Prince able to blow the Coals, and excite other Princes to the damage of the *Mahometan* State, rather than by his own power or force to effect any thing himself; and having no Confines bordering on the *Turks*, his riches, power, or greatness seldom falls as a subject for their consideration.

As little account would they make of the King of *Spain*, but that the *Granadin Turks*, of which there remains in *Constantinople* a considerable number since their expulsion, through an extreme affection naturally inherent in them to *Spain*, discourse of it with a passion, not altogether free of a little *Rodomontado*, and vain-glory, Vices incident to their Country; whereby they create in the *Turks* a conceit of the greatness, riches, and force of *Spain*, according as it flourished in the time that the *Moors* possessed their seat and habitation there. But yet the *Turks*, though a people incurious and negligent of the accurate state of other places, besides their own, are not altogether ignorant of the decay of *Spain*, the Wars in *Portugal*, and the menaces from *France*, which makes them aim at one of the *Venetian* Ports in *Dalmatia*, to have the better prospect and easier passage unto *Sicily*, or the Kingdom of *Naples*.

The esteem the *Venetians* are in at this time amongst them, is greater than when the War first began; for then

then they entertained an opinion of their force much inferiour to the real estimation thereof; as they do now the contrary beyond their true strength, making always calculates from the effect and success of things. Yet the *Turk* knows, that the *Venetian* power is not comparable to his by Land, and that nothing but *Friuli* stands between him and the mastery of *Venice*; which makes him ashamed and angry, that after so many years Wars, no greater additions should be acquired to the Empire than his footing in *Candy*, the whole possession of which was imagined at the beginning of the War, would upon a bare demand been quietly presented as the price and purchase of the peace.

The King of *Poland* is none of the least amongst the Christian Princes esteemed at the *Ottoman* Court, by reason of his great power, consisting chiefly in Horse, which in opinion of the *Turks* is the most warlike; and look on that people as martial, and with much difficulty brought under their subjection. But by reason of the great combustions and intestine troubles of that Country, the *Polanders* apply themselves with much dexterity and caution in their treaties with the *Turks*; and especially, being borderers with them, and subject to their incursions and robberies of Men and Cattle, they endeavour all means of fair and reasonable compliance. And on the other side, the *Turk* is well inclined to the *Polander*, and desires his prosperity beyond others of his neighbour-Princes; because he looks on him, as the only curb upon all occasions of the *Moscovites*, and whom they may make use of, to give some stop and arrest unto the progress of his Arms.

The *Moscovite* hath yet a greater fame and renown with the *Turks*, being reported able to make a hundred and fifty thousand Horse; so that he treats with the *Turk* on equal terms, and fills his Letters with high

high threats and Hyperbolical expressions of his Power, and with as swelling Titles as the *Turk*. The *Greeks* have also an inclination to the *Moscovite* beyond any other Christian Prince, as being of their Rites and Religion, terming him their Emperour and Protector; from whom, according to ancient Prophesies and Modern Predictions, they expect delivery and freedom to their Church. But the greatest dread the *Turk* hath of the *Moscovite*, is from the union with the *Soffi* or *Perſian*, which two uniting together, would be too unequal a match for the *Ottoman Empire*.

But above all the great Potentates of the world, the King of *Perſia* was most feared and esteemed by the *Turk*, not only by reason of his great force, and that the borders of his Dominions run a long space on the Confines of the *Turks*; but because it is almost impossible, by reason of the vast Deserts and uninhabited places, to carry the War into his Country, without the cumbersome carriages of all necessary provisions, which with how much difficulty and incommodity were performed in the last Wars between these two great Princes, the History sufficiently relates; but since the Conquest of *Babylon*, and decay of their riches, they are now the subjects of the Turkish scorn and contempt. The nearness of their Faith, though derived from the same Founder, but afterwards receiving some difference by the interpretation of *Haly*, is in no wise a reconcilement of their affections; but rather a ground and matter of their fear and jealousie, lest at any time waging a War against the *Perſian*, that Heresie should begin to be set on foot amongst the people, which like a spark that causes the conflagration of a whole City, may breed those intestine civil distractions, which may prove of more danger and ruine than the former War. It will not be necessary to speak much of the *Hollanders*, in regard, that though they

they have a Resident there, are scarce taken notice of as a Nation different, but depending on the *English*. And these are all the Nations considerable, with whom the *Turk* hath occasion to treat, or that fall under his cognisance or business.

CHAP. XXII.

The regard the Turks have to their Leagues with Foreign Princes.

AS the Christian Religion teaches Humility, Charity, Courtesie, and Faith towards all that are within the pale of humane Nature, to be φιλότεροι καὶ φιλοφρωτοί, so the Turkish superstition furnishes its followers with Principles, not only to abhor the Doctrines, but also the Persons of such whom they term not Believers. The sordidness of their bloud, and ungentleness of their education, makes them insolent and swelled in prosperity ; and their Victories and Spoils upon Christians, render the Arms and Force of other parts contemptible in respect of theirs.

Upon these considerations of the vileness of Christianity, and scorn of their power, they assume this into a Maxim, that they ought not to regard the Leagues they have with any Prince, or the reasons and ground of a quarrel ; whilst the breach tends to the enlargement of their Empire, which consequently infers the propagation of their Faith. Many and various are the examples and stories in all Ages, since the beginning and increase of the *Turkish* Power, of the perfidiousnes and treachery of this people ; that it may be a question, whether their valour and force hath prevailed more in the time of War, or the little care

care of their Faith and maintenance of their Leagues hath availed them in the time of Peace. Thus *Didymotichum* in the time of Peace, under *Amurath*, third King of the *Turks*, whilst the Walls and Fortifications were building, was by the *Asian* Labourers, which were entertained in the work, and the help of other *Turks* which lay near in ambush, surprised and taken; so also *Rhodestum* in time of Peace by command of *Amurath*, was by *Esennoyes* assaulted and taken by stratagem; so *Adrianople* in the reign of the same Emperour, after Peace made again, and assurances given of better faith, was by the art and disguise of *Chafis-Ilbeg*, pretending to be a discontented Captain and a Fugitive from the *Turks*, by fair Speeches and some Actions and Skirmishes abroad, gained such confidence amongst the credulous *Greeks*, as enabled him afterwards to let the Gates open to *Amurath's* Army, which after some Conflict was taken, and never recovered again by the power of the *Greeks*.

It is an old and practised subtlety of the *Turks*, immediately after some notable Misfortune to entreat of Peace, by which means they may gain time to recollect their Forces and Provisions to prosecute the War. It is notable and worthy of Record, the treachery of the Treaty used in the year 1604. begun in the time of *Mahomet* the third, and broken off by *Achmat* his Successor. The overtures for a Treaty were first propounded by the *Turks*; and Commissioners from the Emperour appointed, and met the *Turks* at *Buda*; twelve days truce were concluded for consideration of the Articles, and Presents sent by the *Turks* to the Emperour, to perswade him of the reality of their intentions. *Mahomet* dying, *Sultan Achmat* renewes his Commission to the *Bassa* of *Buda* to continue the Treaty; whereupon the Christian and *Turk* Commissioners have another Meeting at *Pesth*; where whilst the Christians were courteously Feasting the Infidels

Infidels in Tents near the Town, and they to create in the Christians an assurance of their faithful dealing, were producing Letters from their *Sultans* and Prime Viceroy filled with Oaths and Protestations, as by the God of Heaven and Earth, by the Books of *Moses*, by the souls of their Ancestors, and the like, that their intentions for Peace were real, and meant nothing but what was honourable and just: At that very time the *Turks* of *Buda*, conceiving that in the time of this great jollity and confidence, the Walls of *Pesth* were neglected and slightly manned, issued out in great numbers to surprize it; the alarm of which ended the Banquet, and the *Turks* finding matters contrary to their expectation, returned only with the shame of their treachery.

It is no wonder the Disciples should in a point of so great liberty and advantage follow the example and Doctrine of their Master; for the like *Mahomet* did when overthrown, and repulsed at the Siege of *Mechia*, made a firm League with the Inhabitants of strict Peace and Amity: But the next Summer, having again recruited his Forces, easily surprized and took the City, whilst that people relying on the late agreement, suspected nothing less than the Prophets treachery. And that such perfidiousness as this might not be Chronicled in future Ages, in disparagement of his Sanctity; he made it lawful for his Believers, in cases of like nature, when the matter concerned those who were Infidels, and of a different perswasion, neither to regard Promises, Legues, or other Engagements; and this is read in the Book of the institutions of the *Mahometan* Law, called *Kitab Hadaia*.

It is the usual form and custom, when a noble advantage is espied on any Country with which they have not sufficient ground of quarrel, to demand the opinion of the *Muftee*, for the lawfulness of War; who without consulting other consideration and judgment

of

of the reasonable occasions, then the utility of the Empire, in conformity to the foregoing president of his Prophet, passes his *Fetva* or sentence ; by which the War becomes warrantable, and the cause justified and allowed.

It is not to be denied, but even amongst Christian Princes and other the most gallant people of the world, advantages have been taken contrary to Leagues, and Faith, and Wars commenced upon frivolous and slight pretences ; and States have never wanted reasons for the breach of Leagues, though confirmed by Oaths, and all the Rights of Religious Vows : We know it is controverted in the Schools, whether Faith is to be maintained with Infidels, with Hereticks, and wicked men ; which in my opinion were more honourable to be out of question.

But we never read that perfidiousness by Act and Proclamation was allowable, or that it was holy to be faithless, until the Doctors of the *Mahometan Law*, by the example of their Prophet recorded and commanded this Lesson, as a beneficial and useful Axiom to their Disciples.

And here I cannot but wonder at what I have heard and read in some Books of the Honesty and Justice of the *Turks*, extolling and applauding them, as men accomplished with all the virtues of a moral life ; thence seeming to infer that Christianity it self imposes none of those engagements of goodness on mens natures, as the Professors of it do imagine. But such men I believe, have neither read the Histories, nor consulted the rules of their Religion, nor practised their conversation ; and in all points being ignorant of the truth of the *Turks* dealings, it is not strange, if through a charitable opinion of what they know not, they err in the apprehension and Character they pass upon them.

OF THE Turkish Religion.

BOOK II.

CHAP. I.

Of the Religion of the Turks in general.



The Civil Laws appertaining to Religion amongst the *Turks* are so confounded into one body, that we can scarce treat of one without the other; for they conceive that the Civil Law came as much from God, being delivered by their Prophet, as that which immediately respects their Religion, and came with the same obligations and injunctions to obedience. And though this Polity was a Fiction of some, who first founded certain Governments, as *Numa Pompilius*, *Solon*, and the like, to put the greater engagements and ties on Men, as well of Conscience, as through fear of Punishment; yet in the general that Proposition is true, that all Laws which respect Right and Justice, and are tending to a foundation of good and honest Government, are of God; *For Rom. 13. there is no power but of God, and the powers that be, are ordained of God.* And then if God owns the creation and constitution of all Princes and Rulers, as well the Pagans

Pagans as Christians ; the Tyrants, as the indulgent Fathers of their People and Country ; no less doth he disallow the Rules and Laws fitted to the constitution and Government of a people, giving no dispensation to their obedience, because their Prince is a Tyrant, or their Laws not founded according to true reason, but the humour of their corrupted judgments or interest.

It is vulgarly known to all, that their Law was compiled by *Mahomet*, with the help of *Sergius* the Monk (and thence this superstition is named *Mahometanism*) whose infamous life is recorded so particularly in many other Books, that it were too obvious to be repeated here : and therefore we shall insist, and take a view of the Rites, Doctrines, and Laws of the *Turkish Religion*, which is founded in three Books, which may not improperly be called the *Codes* and *Pandects* of the *Mahometan Constitutions*.

The first, is the *Alchoran*; the second, the consent or testimony of Wisemen, called the *Affonab*, or the traditions of the Prophets; and the third, the inferences or deductions of one thing from another. *Mahomet* wrote the *Alchoran*, and prescribed some Laws for the Civil Government: The other additions or superstructures were composed by their Doctors that succeeded, which were *Ebbubecher*, *Omar*, *Ozman*, and *Haly*; the *Califfs* of *Babylon* and *Egypt* were other Doctors and Expositors of their Law, whose Sentences and Positions were of Divine Authority amongst them; but their esteem of being oraculous failing with their temporal power, that Dignity and Authority of infallible determinations, was by force of the Sword transferred to the *Turkish Mufti*. And though there is great diversity amongst the Doctors, as touching the explication of their Law; yet he is esteemed a true Believer, who observes these five Articles or fundamentals of the Law, to which every

true

true *Turk* is obliged. The first is, cleanness in the outward parts of their body and garments. Secondly, to make Prayers five times a day. Thirdly, to observe the *Ramazan* or Monthly Fast. Fourthly, to perform faithfully the *Zekat*, or giving of Alms according to the proportion prescribed in a certain Book, wrote by the four Doctors of theirs, called *Asan*, *Embelis*, &c. Fifthly, to make their Pilgrimage to *Meeba*, if they have means and possibility to perform it. But the Article of Faith required to be believed is but one, *wiz.* That there is but one God, and *Mabomet* his Prophet. Other Rites, as Circumcision, observation of *Friday* for a day of Devotion, abstinence from Swines flesh, and from bloud, are not reckoned (as they say) amongst the five principal points, because they are en-joyed as trials and proofs of a mans obedience to the more necessary Law.

C H A P. II.

The Toleration that Mahometanism in its Infancy promised to other Religions; and in what manner that agreement was afterwards observed.

When *Mahometanism* was first weak, and therefore put on a modest Countenance and plausible Aspect to deceive mankind, it found a great part of the World illuminated with Christianity, endued with active Graces, Zeal, and Devotion, and established within it self with purity of Doctrine, Union, and firm profession of the Faith, though greatly shaken by the Heresies of *Arius* and *Nestorius*; yet it began to be guarded not only with its patience, long-suffering, and hope, but also with the Fortifications, Arms, and Protection of Emperours and Kings: so that *Mahometanism*

metanisim coming then on the disadvantage, and having a hard game to play, either by the lustre of graces, and good examples of a strict life to out-shine Christianity; or by a looseness and indulgence to corrupt manners, to pervert men dedicated to Gods service; or by cruelty or menaces to gain those who accounted Martyrdom their greatest glory, and were now also defended by the power of their own Princes; judges it best policy to make proffers of truce and peace between the Christian and its own profession: and therefore in all places where its Arms were prevalent and prosperous, proclaimed a free toleration to all Religions; but especially in outward appearance, courted and favoured the Christian, drawing its Tenents and Doctrines in some conformity to that rule, confessing Christ to be a Prophet, and greater than Moses, that he was born of a Virgin; that Mary conceived by the smell of a Rose; that the blessed Virgin was free from original sin, and the temptations of the Devil; that Christ was the Word of God, and is so stiled in the *Aleboran*, and cured diseases, raised the dead, and worked many miracles; and by his power, his Disciples did the like: and I have heard some speak of him with much reverence, and with heat to deny Christs Passion; saying, it were an impiety to believe that God who loved, and had conferred so much power, and so many graces on Christ, should so far dishonour him, as to deliver him into the hands of the Jews, who were the worst and most scorned of men; or to the death of the Cross, which was the most infamous and vile of all punishments.

In this manner they seemed to make a legue with Christianity, to be charitable, modest, and well-wishers to its Professors; and *Mahomet* himself says in his *Aleboran* thus: O Infidels, I do not adore what you adore, and you do not adore what I worship; observe you your Law, and I will observe mine: And for a farther

farther assurance of his toleration of Christianity, and evidence to the world, that his intention was neither to persecute nor extirpate their Religion; he made this following Compact, the Original of which was found in the Monastery of Friars on Mount *Carmel*, near Mount *Libanus* (which is within one days journey of *Mekka*, and is the place where the *Mahometan* Pilgrims make their *Corban* or Sacrifice before they enter that City, as we shall hereafter have occasion to speak of more at large) and, as it is said, was transported to the Kings Library in *France*; which because it is ancient, and of curiosity, it will not be impertinent to be inserted here.

' *Mahomet* sent from God to teach mankind, and declare the Divine Commission in truth, wrote these things. That the cause of Christian Religion determined by God, might remain in all parts of the East, and of the West, as well amongst the inhabitants, as strangers, near, and remote, known, and unknown: to all these people I leave this present Writing, as an inviolable league, as a decision of all further Controversies, and a Law whereby Justice is declared, and strict observance enjoyed. Therefore, whosoever of the *Moselmans* Faith shall neglect to perform these things, and violate this League, and after the manner of Infidels break it, and transgress what I command herein, he breaks the Compact of the *Turks* God, resists his agreement, and contemns his Testament, whether he be a King or any other of the faithful. By this agreement, whereby I have obliged myself, and which the Christians have required of me, and in my Name, and in the name of all my Disciples, to enter into a Covenant of God with them, and League and Testament of the Prophets, Apostles elect, and faithful Saints, and blessed of times past and to come. By this Covenant, I say, and Testament of mine, (which I will have maintained with

as much Religion, as a Prophet Missionary, or as an Angel next to the Divine Majesty, is strict in his obedience towards God, and in observance to his Law and Covenant) I promise to defend their Judges in my Provinces, with my Horse and Foot, Auxiliaries and other my faithful Followers; and to preserve them from their Enemies, whether remote or near, and secure them both in Peace and War : and to protect their Churches, Temples, Oratories, Monasteries, and places of Pilgrimage, wheresoever situated, whether in Mountain or Valley, Cavern or House, a Plain, or upon the Sand; or in what sort of Edifice soever : also to preserve their Religion and Goods in what part soever they are, whether at Land or Sea, East or West, even as I keep my self and my Scepter, and the faithful Believers of my people. Likewise, to receive them into my protection from all harm, vexation, offence and hurt. Moreover, to repel those enemies which are offensive to them and me, and stoutly to oppose them both in my own person, by my servants, and all others of my People and Nation. For since I am set over them, I ought to preserve and defend them from all adversity, and that no evil touch them before it first afflict mine, who labour in the same work. I promise farther to free them from those burthens which Confederates suffer, either by Lones of money or Impositions ; so that they shall be obliged to pay nothing but what they please, and no molestation or injury shall be offered them herein. A Bishop shall not be removed from his Diocels, or a Christian compelled to renounce his Faith, or a Monk his Profession, or a Pilgrim disturbed in his Pilgrimage, or a Religious man in his Cell: Nor shall their Churches be destroyed, or converted into Mosques : for whosoever doth so break this Covenant of God, opposes the Messenger of God, and frustrates

frustrates the Divine Testament. No imposition shall be laid upon Friars and Bishops, nor any of them who are not liable to Taxes, unless it be with their own consent. And the Tax which shall be required from rich Merchants, and from Fishermen of their Pearl, from Miners of their Precious Stones, Gold and Silver; and all other rich and opulent Christians, shall not exceed above twelve shillings yearly; and it shall also be from them who are constant inhabitants of the place, and not from Travellers, and men of an uncertain abode; for they shall not be subject to Impositions or Contributions, unless they are Possessors of inheritance of Land or Estate; for he which is lawfully subject to pay money to the Emperour, shall pay as much as another, and not more; nor more required from him, above his faculty and strength. In like manner, he that is taxed for his Land, Houses, or Revenue, shall not be burthened immoderately, nor oppressed with greater Taxes than any others that pay Contribution: Nor shall the Confederates be obliged to go to War with the *Moscelmans* against their Enemies either to fight or discover their Armies, because it is not of duty to a Confederate, to be employed in Military affairs; but rather this Compact is made with them, that they may be the less oppressed; but rather the *Moscelmans* shall watch, and ward, and defend them: And therefore, that they be not compelled to go forth to fight, or encounter the Enemy, or find Horse or Arms, unless they voluntarily furnish them; and he who shall thus willingly contribute, shall be recompensed and rewarded. No *Moselman* shall infest the Christians, nor contend with them in any thing but in kindness, but treat them with all courtesie, and abstain from all oppression or violence towards them. If any Christian commit a crime or fault, it shall be the part of the *Moselman*

man to assist him, intercede and give caution for him, and compound for his miscarriage; liberty shall also be given him to redeem his life, nor shall he be forsaken, nor be destitute of help, because of the Divine Covenant which is with them, that they should enjoy what the *Moselmans* enjoy, and suffer what they suffer: And on the other side, that the *Moselmans* enjoy what they enjoy, and suffer what they suffer. And according to this Covenant, which is by the Christians just request, and according to that endeavour which is so required for confirmation of its Authority, you are obliged to protect them from all calamity, and perform all Offices of good will towards them, so that the *Moselmans* may be sharers with them in prosperity and adversity. Moreover, all care ought to be had, that no violence be offered to them, as to matters relating to marriage, viz. That they compel not the Parents to match their Daughters with *Moselmans*: Nor shall they be molested for refusal, either to give a Bridegroom or a Bride; for this is an act wholly voluntary, depending on their free will and pleasure. But if it happen that a Christian Woman shall joyn with a *Moselman*, he is obliged to give her liberty of conscience in her Religion, that she may obey her Ghostly Father, and be instructed in the Doctrines of her Faith without impediment; therefore he shall not disquiet her, either by threatening divorce, or by sollicitations to forsake her Faith: But if he shall be contrary hereunto, and molest her herein, he despises the Covenant of God, rebels against the Compact of the Messenger of God, and is entred into the number of liars. Moreover, when Christians would repair their Churches or Convents, or any thing else appertaining unto their Worship, and have need of the liberality and assistance of the *Moselmans* hereunto, they ought to contribute, and freely to bestow according

‘ cording to their ability ; not with intention to re-
‘ ceive it again, but gratis ; and as a good will to-
‘ wards their Faith, and to fulfil the Covenant of the
‘ Messenger of God, considering the obligation they
‘ have to perform the Covenant of God, and the Com-
‘ pact of the Messenger of God. Nor shall they opprest
‘ any of them living amongst the *Moscelmans*, nor hate
‘ them, nor compel them to carry Letters, or shew the
‘ way, or any other manner force them; for he which ex-
‘ cedes any manner of this Tyranny against them, is an
‘ oppressor, and an adversary to the Messenger of God,
‘ and refractory to his Precepts. These are the Cova-
‘ nants agreed between Mahomet the Messenger of
‘ God, and Christians. But the conditions on which I
‘ bind these Covenants on their Consciencies, are these :
‘ That no Christian give any entertainment to a Soul-
‘ dier, enemy to the *Moscelmans*, or receive him in his
‘ house publickly or privately ; that they receive none
‘ of the Enemies of the *Moscelmans*, as sojourners in-
‘ to their Houses, Churches, or religious Convents ;
‘ nor under-hand furnish the Camp of their Enemies
‘ with Arms, Horse, Men, or maintain any intercourse
‘ or correspondence with them, by Contracts or Wri-
‘ ting ; but betaking themselves to some certain place
‘ of abode, shall attend to the preservation of them-
‘ selves, and to the defence of their Religion. To any
‘ *Moselman* and his Beasts, they shall give three days
‘ entertainment with variety of Meat ; and moreover,
‘ shall endeavour to defend them from all misfortune
‘ and trouble ; so that if any *Moselman* shall be desi-
‘ rous, or be compelled to conceal himself in any of
‘ their houses or habitations, they shall friendly hide
‘ him, and deliver him from the danger he is in, and
‘ not betray him to his Enemy : and in this manner
‘ the Christians performing Faith on their side, who-
‘ soever violates any of these conditions, and doth con-
‘ trarily, shall be deprived of the benefits contained in

the Covenant of God and his Messenger ; nor shall he deserve to enjoy these priviledges indulged to Bishops and Christian Monks, and to the believers of the Contents of the *Alchoran*. Wherefore I do conjure my People by God and his Prophet to maintain these things faithfully, and fulfil them, in what part soever of the world they are. And the Messenger of God shall recompence them for the same ; the perpetual observation of which he seriously recommends to them, until the day of judgment, and dissolution of the World. Of these conditions which *Mabomet* the Messenger of God hath agreed with the Christians, and hath enjoyned, the witnesses were

Abu Sacre Affadiqu, Omer ben-alcharab,

Ibman ben Afaw, Ati ben abi-taleb,

with a number of others ; the Secretary was *Masriq ben abi Sophian*, a Souldier of the Messenger of God, the last day of the Moon, the fourth Month, the fourth year of *Hegira* in *Medina* May God remunerate those who are witnesses to this Writing. Praise be to God the Lord of all Creatures.

This Covenant or Articles with Christians (howsoever denied by the *Turks* to have been the Act and agreement of *Mabomet*) is yet by very good Authors taken for real, and to have been at that time confirmed when his Kingdom was weak, and in its infancy, and when he warred with the *Arabians* : and fearing likewise the enmity of the Christians (not to be assaulted by two Enemies at once) secured himself by this religious Legue, made in the Monastery of *Friers*, in Mount *Carmel*, from whence that strict Order have their denomination. But mark how well *Mabomet* in the sequel observed this Law : As soon as his Government increased, and that by Arms and bad Arts he had secured his Kingdom, he writes his Chapter of the Sword, called so perhaps because the first words

of it are often engraven on the *Turks* Cymeters made at *Damascus*, and on their Bucklers and other sorts of Arms : And another Chapter in the *Alchoran*, called the Chapter of Battel (which is always read by the *Turks* before they go to fight) and therein his modest words (if you adore not what I adore, let your Religion be to you, and mine to me) and other promises of toleration and indulgence to the Christian Religion, were changed to a harsher note; and his Edicts were then for bloud and ruine, and enslavement of Christians : When you meet with Infidels, saith he, cut off their heads, kill them, take them prisoners, bind them, until either you think fit to give them liberty, or pay their ransom; and forbear not to persecute them, until they have laid down their Arms and submitted. And this is that sort of toleration the *Turks* give to the Christian Religion ; they know they cannot force mens Wills, nor captivate their Consciences, as well as their bodies ; but what means may be used to render them contemptible, to make them poor, their lives uncomfortable, and the interest of their Religion weak and despicable, are practised with divers Arts and Tyranny, that their toleration of Christianity is rather to afflict and persecute it, than any grant of favour or dispensation.

The *Mabometan* Religion tolerates Christian Churches and Houses of Devotion, in places where they have been anciently founded, but admits not of holy Buildings on new foundations ; they may repair the old Coverings and Roofs, but cannot lay a stonē in a new place Consecrated to Divine Service ; nor if Fire, or any accident destroy the Superstructure, may a new strength be added to the foundation, wherewith to under-prop it for another Building ; so that at last the Christian Churches in those Dominions must necessarily come to ruine, as many already have submitted to the common fate of time. And as it hap-

ned

ned in the great and notable Fires of *Galata* first, and than of *Constantinople*, in the year 1660. that many of the Christian Churches and Chappels were brought to Ashes; and afterwards by the Piety and Zeal of Christians scarce re-edified, before by publick order they were thrown down again into their former heaps, being adjudged contrary to the Turkish Law, to permit Churches again to be restored, of which no more remained than the meer foundation.

CHAP. III.

The Arts wherewith the Turkish Religion is propagated.

THE *Turks*, though they offer the specious out-side of the foregoing toleration, yet by their Law are authorized to enforce mens consciences to the profession of their Faith; and that is done by various arts and niceties of Religion: For if a man turn *Turk*, his Children under the age of fourteen years, though Educated with other principles, must be forced to the same perswasion. Men that speak against the *Mahometan* Law, that have rashly promised at a time of distraction or drunkennes to become *Turky*, or have had carnal knowledge of a Turkish Woman, must either become Martyrs or Apostates; besides many other subtleties they have to entrap the souls of Christians within the entanglements of their Law.

It is another Policy wherewith the *Mahometan* Sect hath been encreased, the accounting it a principle of Religion, not to deliver a City or Fortres by consent or voluntary surrender, where *Mosques* have been oncebuilt, and *Mahometanism* professed. And therefore the *Turk* no sooner enters a Town by Conquest, but immediately lays foundations for his Temples, thereby

thereby imposing an obligation of an obstinate and constant resolution on the conscience of the defendants, which many times hath been found to have been more forcible and prevalent on the spirits of men, than all the terrors and miseries of Famine, Sword, or other calamities.

It is well enough known upon what different interests Christianity and *Mahometanism* were introduced into the world; the first had no other enforcements than the persuasions and Sermons of a few poor Fishermen, verified with Miracles, Signs, and inspiration of the Holy Ghost; carrying before it the promises of another life, and considerations of a glorified spirituality in a state of separation; but the way to it was obstructed with the opposition of Emperours and Kings, with scorn and contempt, with persecution and death; and this was all the encouragement proposed to mankind to embrace this Faith: but *Mahometanism* made its way with the Sword; what knots of Argument he could not untie he cut, and made his spiritual power as large as his temporal; made his Precepts easie and pleasant, and acceptable to the fancy and appetite, as well as to the capacity of the Vulgar: representing Heaven to them, not in a spiritual manner, or with delights unexpressible, and ravishments known only in part to illuminated souls; but with gross conceptions of the beauty of Women with great eyes, of the duration of one act of carnal copulation for the space of sixty years, and of the beastly satisfaction of a gluttonous palate; things absurd and ridiculous to wise and knowing men; but yet capable to draw multitudes of Professors, and carnal defenders of its verity. And this Doctrine being irrational to the better sort of judgments, causes the Lawyers, who are men of the subtlest capacities amongst the *Turk*, to mistrust much of the truth of the Doctrine of *Mahomet*; especially the assertions relating

ting to the condition of the other life. For the representation of the delights of the next world, in a corporeal and sensual manner, being inconsistent with their reason, leads them to doubt the truth of that point ; and so wavering with one scruple, proceed to a mistrust of the whole System of the *Mahometans* faith. One would think that in such men a way were prepared for the entertainment of a Religion, erected on more solid principles and foundations ; and that the Jews might gain such Proselytes to their Law, from which a great part of the *Mahometan* superstition was borrowed ; or that the Christians might take advantage in so well-disposed subjects, to produce something of the Mystery of Godliness ; But the first are a people so obnoxious to scorn and contempt, esteemed by the *Turks* to be the scum of the world, and the worst of men ; that it is not probable their Doctrine can gain a reputation with those, to whom their very persons and bloud are vile and detestable ; nor is it likely the Christians will ever be received by them with greater Authority, and more favourable inclination, until they acquit themselves of the scandal of Idolatry, which the Images and Pictures in their Churches seem to accuse them of in the eyes and judgment of the *Turks*, who are not versed in the subtil distinctions of Schoolmen, in the limitations and restrictions of that worship, and the evasions of their Doctors, matters not only sufficient to puzzle and distract the gross heads of *Turks*, but to strain the wits of learned Christians to clear them from that imputation.

But to return to our purpose. The propagation of the *Mahometan* Faith having been promoted wholly by the Sword ; that persuasion and principle in their Catechism, that the souls of those who die in the Wars against the Christians, without the help of previous acts of performance of their Law, or other works, are immediately transported to Paradise, must necessarily

necessarily whet the Swords and raise the spirits of the Souldiers ; which is the reason that such Multitudes of them (as we read in History) run evidently to their own slaughter, esteeming their lives and bodies at no greater price than the value of stones and rubbish to fill Rivulets and Ditches, that they may but erect a Bridge or passage for their fellows to assault their enemies.

The success of the *Mahometan* Arms produced another argument for the confirmation of their faith, and made it a principle ; that whatsoever prospers, hath God for the Author ; and by how much more successful have been their Wars, by so much the more hath God been an owner of their cause and Religion. And the same argument (if I am not mistaken) in the times of the late Rebellion in *England*, was made use of by many, to intitle God to their cause, and make him the Author of their thriving sin, because their wickedness prospered, and could trample on all holy and humane rights with impunity. And I have known that the *Romanists* have judged the afflictions and almost subversion of the Church of *England*, to be a token of Gods desertion and disclaim of her profession, forgetting the Persecutions and Martyrdoms of the Primitive Saints, and that the Church of God is built in sorrow, and established with patience and passive graces ; but these men rather than want an argument, their malice will use the weapons of Infidels to oppugn the truth. And on this ground, the *Turk* so horribly detest and abhor the Jews, calling them the forsaken of God, because they are Vagabounds over all the world, and have no Temporal Authority to protect them. And though according to the best enquiry I could make, that report is not true, That they permit not a Jew to become a *Turk*, but by turning a Christian first, as a nearest step and previous dispositi-
on to the *Musselman* faith ; yet it is certain they will
not

not receive the Corps of a Renegado Jew into their Cemeteries or places of burial ; and the Jews on the other side disowning any share or part in him, his loathed Carkas is thrown into some Grave distant from other Sepulchres, as unworthy the Society of all Mankind.

CHAP. IV.

The power and office of the Mufti's, and of their Government in Religious Matters.

THE *Mufti* is the principal head of the Mahometan Religion, or Oracle of all doubtful questions in the Law, and is a person of great esteem and reverence amongst the *Turks* ; his election is solely in the Grand Signior, who chuses a man to that Office always famous for his learning in the Law, and eminent for his vertues and strictness of life ; his Authority is so great amongst them, that when he passes judgment or determination in any point, the Grand Signior himself will in no wise contradict or oppose it.

His power is not compulsory, but only resolving and persuasive in matters both Civil and Criminal, and of State : his manner of resolves is by writing ; the question being first stated in Paper briefly and succinctly, he underneath subscribes his sentence by Yes, or No, or in some other short determination called a *Betfa*, with addition of these words, God knows better ; by which it is apparent that the determinations of the *Mufti* are not esteemed infallible. This being brought to the *Cadee* or Judge, his judgment is certainly regulated according thereunto, and Law Suits of the greatest moment concluded in an hour, without Arrests of judgment, Appeals, or other dilatory Arts of the Law.

In matters of State the *Sultan* demands his opinion, whether it be in condemnation of any great man to death, or in making War or Peace, or other important affairs of the Empire; either to appear the more just and religious, or to incline the people more willingly to obedience. And this practice is used in business of greatest moment; scarce a *Vilier* is proscribed, or a *Pashaw* for pretence of crime displaced, or any matter of great alteration or change designed; but the Grand Signior arms himself with the *Mufis*'s sentences, for the nature of man repose more security in innocence and actions of justice, than in the absolute and uncontrollable power of the Sword. And the Grand Signior, though he himself is above the Law, and is the Oracle and Fountain of Justice, yet it is seldom that he proceeds so irregularly to condemn that Authority wherein their Religion hath placed an ultimate power of decision in all their controversies.

But sometimes perhaps Queries are sent from the Grand Signior to the *Mufis*, which he cannot resolve with satisfaction of his own conscience, and the ends of the *Sultan*; by which means affairs important to the well being of the State, meet delays and impediment; in this case the *Mufis* is fairly dismissed from his infallible Office, and another Oracle introduced, who may resolve the difficult demands with a more favourable sentence; if not, he is degraded like the former, and so the next, until one is found apt to prophesie according to what may best agree with the interest of his Master. This Office was in past-times esteemed more sacred by the *Ottoman* Princes than at present; for no War was undertaken, or great enterprise set on foot, but first like the Oracle or *Augur*, his determination with great reverence was required as that without which no blessing or success could be expected; but in these days they are more remiss in this manner of consultation; sometimes it is done for formality; but

but most commonly the Prime Visier conceited of his own judgment and Authority assumes the power to himself, and perhaps first does the thing, and afterwards demands the approbation of it by the sense of the Law.

And herein the *Mufti* hath a spacious Field for his Interpretations ; for it is agreed that their Law is temporary, and admits of expositions according to times and state of things : And though they preach to the people the perfection of their *Alchoran* ; yet the wiser men hold, that the *Mufti* hath an expository power of the Law to improve and better it, according to the state of things, times and conveniences of the Empire ; for that their Law was never designed to be a clog or confinement to the propagation of Faith, but an advancement thereof, and therefore to be interpreted in the largest and farthest fetched sense, when the strict words will not reach the design intended.

So it was once propounded to the *Mufti*, what rule should be observed in the devotion of a Turk carried Slave into the Northern parts of the world, where in Winter is but one hour of day, how he might possibly comply with his obligation of making prayers five times within the twenty four hours ; viz. Morning, Noon, Afternoon, Sunset, and at an hour and half in the Night ; when the whole day being but of one hour admitted of none of these distinctions ; for resolution of which, the *Mufti* answered, that God commanded not things difficult as it is in the *Alchoran*, and that matters ought to be ordered in conformity to time and place, and making short prayers once before day, then twice in the hour of light, and twice after it is dark, the duty is complied with.

Another question of the same nature was proposed to the *Mufti*, concerning the *Kiblah* or holy place of *Mecca*, to which they are obliged to turn their faces in their Prayers, how at Sea where they had no mark, especially

especially such bad Geographers as commonly the *Turks* are, it is possible to comply with that necessary formality required in their Devotion; the *Mufti* resolved this doubt almost like the former, prescribing a kind of circular motion in Prayers, by which means they cannot miss of having at some time their faces towards the Holy City, which in a case of so much difficulty is a sufficient compliance with the duty.

Many cases of this nature are proposed to the *Mufti*; and many particular rules of conscience required; one of which is remarkable, that *Busbequius* relates; that occurred in his time during the Wars between the Emperour of *Germany* and *Sultan Solyman*: whether a few Christians taken Captives by the Grand Signior, might be exchanged with many *Turks* in the hand of the Emperour. It seems the *Mufti* was greatly perplexed and puzzled in the resolution; for sometimes it seemed a disesteem to the value of a *Turk* to be rated under the price of a Christian; on the other side, it appeared want of charity and care of the interest of the *Moslemans* to neglect real terms of advantage on such airy and subtle points of formality. In fine he consulted his Books, and declared that he found two different Authors of great Authority of contradictory opinions in this controversie; and therefore his Judgment was to incline to that which had most of favour and mercy in it. The *Mufti* whilst qualified with that title, is rarely put to death, but first degraded, and then becomes liable to the stroak of the Executioner; but in cases of notorious crimes or conviction of Treason, he is put into a Mortar for that intent remaining in the Prison called the seven Towers at *Constantinople*, and therein beaten to death, and Brayed to the breaking and contusion of all his bones and flesh.

The next Office to the *Mufti* is *Kadeleschere* or Judge of the Militia, otherwise Judge Advocate, who

hath yet power of determination in any other Law-Suits whatsoever; for this privilege the Souldiery of this Country enjoys, to have a power extensive over all other conditions of people, but to be only subject themselves to the Government of their own Officers; this Office a *Mufit* must necessarily pass through and discharge with approbation before he ascends the top and height of his Preferment.

Mollab.

The next inferior degree is a *Mollab*; and these are of two sorts, one of three hundred Aspers, and the other of five hundred Aspers, so called for distinction sake; the first sort are principal Judges in petty Provinces, containing under them the command of *Kadees* of poor and inconsiderable places; the others have their jurisdiction over the whole Dominion of a *Beglerbeg*, and have the *Kadees* of several rich and renowned places under their Government: these rise often to the *Mufitie's* Office, but proceed by several degrees and steps, and must first gradually command where the Imperial Seats have been, as first to be *Mollab* in *Prusa*, then in *Adrianople*, and lastly in *Constantinople*; at which time he is next to the Office of *Kadeleschere*, and thence to that of the *Mufit*.

These and *Kadees* which are the lower and ordinary sort of Judges are as much to be reckoned in the number of religious men as the *Mufit* himself; for as I have said before, the Civil Law of the Turk is conceived by them to be derived from their Prophet, and the other Expositors of their Law with as much engagement and obligation as those which immediately concern the Divine Worship; and therefore are to be treated and handled together.

The *Emoums* or Parochial Priests must be able to read in the *Alchoran*, and be counted men of good fame and moral lives amongst their neighbours, before they can be promoted to this Function, and must be one of those who have learned at the appointed times of

Steeple,

Prayer to call the people together on the top of the Steeple, by repeating those words, *Alla ekber, Alla
ekber, Esbedu enla Ilabe ilallah we esbedu enae Mu-
hammed evresul: cuab Fleie ala Selab beie ala Felah*
Alla ekber, allab ekber, la Ilabe ilallah; that is, God is great, God is great, I profess that there is no Diety but God, and confess that *Mahomet* is the Prophet of God; in this manner the people of a Parish recommending any one to the Prime Vilier, declaring that the former *Emaum* is dead, and the Office Vacant, and that this person is qualified in all points to the Function, or better and more knowing than the present Incumbent; he receives immediate induction and establishment in the place, but for better proof or trial of the truth of the testimony that accompanies him, he is enjoyned to read in presence of the Vilier some part of the *Alchoran*, which being done, he is dismissed and approved, and takes the Viliers *Teschere* or *Mandamus* for the place.

This is all the Ceremony required in making an *Emaum*; for there is no new Character or state of Priesthood (as they hold) conferred upon them, nor are they a different sort distinguished from the people by holy Orders or Rites, but meerly by the present Office they manage; when being displaced, they are again numbred with the Layety: their habit is nothing different from others, but only that they wear a larger Turbant like the Lawyers, with some little variety in folding it up, and put on a grave and serious countenance. Their Office is to call the people to Prayers, and at due hours to be their Leader into the *Mosque*, and to read and repeat upon Fridays certain Sentences or Verses out of the *Alchoran*; few of them adventure to Preach, unles he be well conceited or really well gifted, but leave that Office to the *Saigb*, or him that makes Preaching his Profession, who is one commonly that passes his time in the Convents, that we shall hereafter treat.

The *Mufti* hath no jurisdiction over the *Emams*, as to the good order or Government of the Parishes, nor is there any Superiority or Hierarchy as to rule amongst them; every one being Independent and without controul in his own Parish, excepting his subjection in Civil and Criminal Causes to the chief Magistrates, and considering the manner of their designation to the Religious Office, the little difference between the Clergy and the Layety, and the manner of their single Government in Parochial Congregations, may not unaptly seem to square with the Independency in *England*, from which original pattern and example our Sectaries and Phanatick Reformers appear to have drawn their Copy.

The Church-men and Lawyers are greatly in esteem amongst them, as is apparent by the Title they use towards them in their writings and commands, directed to them in this manner; You that are the glory of the Judges and Sage men, the profound Mines of Eloquence and Excellence, may your Wisdom and Ability be augmented.

CHAP. V.

Of the Mufti's Revenue, and from whence it doth arise.

After the *Mufti* is Elected, there is no other Ceremony used in his Investiture than this: he presents himself before the Grand Signior, who cloathes him with a Vest of rich Sables of a thousand Dollars price, and a thousand more he presents him with in Gold made up in a Handkerchief, which he delivers with his own hand, putting it in the fold of his under Garment dcubld over his breast, and bestows on him Salary.

Salary of two thousand Aspers a day, which is about five pound sterling money ; besides which he hath no certain Revenue, unless it be the power of Preferment to some Prebendaries or benefices of certain Royal *Moschs*, which he sells and disposes of as is best to his advantage without the scruple of corruption or Simony.

By the Sentences he gives which they call *Fetfa*, he receives not one Asper benefit ; though every *Fetfa* costs eight Aspers, yet the Fee thereof goes to his Officers ; that is, to his *Musewedgegi*, or he who states the question, is paid five Aspers; to his *Mumeiz*, or he who copies or transcribes the question fair, two Aspers; to him that keeps the Seal, one Asper.

Other benefits the *Mufti* hath little, excepting only that at his first entrance to his Office, he is saluted by all Embassadors and Residents for foreign Princes ; as also the Agents of several *Pashaws* residing at the Port, none of which come empty handed, but offer their accustomed Presents, by which he collects at least fifty thousand Dollars.

When any *Mufti* is deprived of his Office without any other motive than the pleasure of the Grand Signior, he is gratified with an *Arpalik*, which is the disposal of some judicial Preferments in certain Provinces and the superintendency of them, from which he gathers a competent Revenue for his maintenance.

And because he is a Person whose advice and counsel is of great Authority with the Grand Signior and Viceroy, and that his word and candid report of matters is considerable, and his favour in sentences very estimable ; he is therefore courted by all the Grandees of the Empire, who know no other way of reconciling and purchasing the affection of a Turk, than by force of Presents, which have more of power in them than all other obligations or merits in the world.



Emit Bashee or Head of Mahomet's Kindred.

CHAP. VI.

Of the Emirs.

WE may here bring in the *Emirs*, otherwise called *Eulad Resul*, into the number of the Religious men, because they are of the Race of *Mahomet*, who for distinction sake, wear about their heads Turbants of a deep Sea-green, which is the Colours of their Prophet; out of reverence to his esteemed holy bloud, many priviledges are indulged by the secular Authority, that they cannot be lifted, affronted or strook by a *Turk* upon forfeiture of his right hand; but lest they should be licentious by this impunity, they have a chief Head or Superior amongst them called *Nakib Eschref*, who hath his Serjeants or Officers under him, and is endued with so absolute a power over them, that as he pleases, it extends both to Life and Death; but he never will give the scandal to this holy seed to execute or punish them publickly. And though few of them can derive his Genealogy clearly from *Mahomet*; yet those who can but only pretend to it, are often helped out in their Pedigree, as often as the *Nakib* desires to favour any Person, or can have any colour to acquire a new subject; and then to clear all scruple from the world, he gives him a Tree of his lineage and descent. The *Turks* being well acquainted with this abuse, carry the less respect to the whole Generation; so that as often as they find any of them drunk or disordered, they make no scruple to take off their green Turbants first, Kissing them and laying them aside with all Reverence, and afterwards beat them without respect or Mercy.

Their second Officer is called *Alemdar*, who carries the Green Flag of *Mahomet*, when the Grand Signior appears with any solemnity in publick, they are capable of any Offices; few of them exercise any Trade, unless that which is *Efirci*, or one who deals in Slaves, to which sort of Trafick this Sainted off-spring is greatly addicted, as being a holy profession to captivate and enslave Christians. These are the most abominable *Sodomites* and abusers of Masculine youth in the world, in which sin against nature they exceed the foulness and detestable lust of a *Tartar*.

CHAP. VII.

Of the endowments of Royal Mosches, and in what manner Tithes are given for Maintenance of their Priests and Religion.

The Turks are very Magnificent in their *Mosches*, and Edifices erected to the honour and service of God, and not only in the Buildings, but in the endowments of them, with a Revenue which records the Memory of the Donor to all posterity, and relieves many poor who daily repeat Prayers for the souls of such who died with a persuasion that they have need of them after their decease; for those I say who die of that belief, for the condition of the soul, until the day of Judgment is controverted amongst the Turks, and the question not decided as a matter of faith, or as revealed or determined by the *Alchoran*. For so large benevolence is given to places destined to Gods service, that, as some compute, one third of the Lands of the whole Empire are allotted and set out to a holy use; much to the shame of those who pretend to the name of Christians, and yet judge the smallest proportion



An Imam or Parish Priest of one of the
Royall Moschs.

portion to be too large a competence for those who serve at the Altar.

The principal *Moschs* and those of richest endowment (as in all reason ought) are those of Royal Foundations, called in Turkish *Selatin Giameleri*; over which the Prime Superintendent is the *Kuzlir Aga*, or the chief Black Eunuch of the *Sultans* Woman; and in his power it is to distribute all considerable Offices of Ecclesiastical Preferment relating to the Royal *Moschs*, which Office makes a considerable addition to his other power and Revenue: for there are many of those *Moschs* in divers places of the Empire; but especially where the *Sultans* do or have resided, as *Prusa*, *Adrianople*, and *Constantinople*.

The Royal *Moschs* of *Constantinople* are *Santa Sophia*, *Sultan Mahomet*, who conquered this City, *Sultan Bajazet*, *Sultan Seilim*, *Sultan Solyman*, *Schezade* or the Son of *Sultan Solyman*, *Sultan Achmet*, and three other *Moschs* built by the Queen Mothers, one of which was lately erected and richly indowled by the Mother of this present *Sultan*.

I shall scarce adventure to acquaint my Reader with the particular Revenue belonging to all these Royal Edifices, but certain it is they have rents as noble and splendid as their Founders; for Example of which, I shall instance only in that of *Santa Sophia*, built by *Justinian* the Emperour, and re-built by *Theodosius*, and was the Metropolis of old *Bizantium*, and the Mother Church belonging to the Patriarchal See of *Greece*, is still conserved sacred and separated for use of Divine Service; of the Revenue of which *Mahometan* Barbarism and Superstition hath made no Sacilegious Robbery, but maintained, and improved, and added to it, in that manner that the income may equal any Religious foundation of Christendom; for when I had the Curiosity of procuring from the Registers of that Church, distinctly all the particular Gifts, Benefices,

Benefices, Lands, Moneys at interest, and other endowments belonging thereunto, and offered according to my ability something considerable, to have a true Copy of the riches and annual Rent of the place ; the Keepers of those Lists would perswade me (whether out of ostentation, or scruple of sin to make one of my faith acquainted with the particulars of their Religious Offerings) that the Wealth, Rent, and account of all those Royal endowments are so many, that as they are distinctly set down, fill a Volume, and the knowledge of them is the study alone of those who are designed to this service ; but in general I am given to understand by those who magnifie not matters beyond their due computation : That the Revenue amounts to about one hundred thousand Zechins a year ; which proceeds not from any Lands or Duties raised without the Walls of the City, but all from within ; the *Sultan* himself being a Tenant to that place, paying or acknowledging a Rent of one thousand and one Aspers a day for the ground on which the *Seraglio* stands, being in times of the Christian Emperours some part of the Sanctuary or Gardens dedicated to the use of that stately Temple, which the *Turks* esteemed Sacrilegious to separate entirely from the holy Service to which it was assigned ; though the admirable situation thereof rendred it unfit for other habitation, then the enjoyment of the *Sultan* ; did therefore think fit to oblige the Land to a Rent, adding the odd Asper as a signification, that the thousand Aspers were not a sufficient consideration for the use of the Church Lands ; and might therefore be augmented as the piety and devotion of succeeding Emperours should move them.

It is reported by the *Turks*, that *Constantinople* was taken upon a *Wednesday* ; and that on the *Friday* following (which is their *Sunday* or *Sabbath* as we may call it) the victorious *Sultan* then first entituled Emperour,

Emperour, went with all Magnificent Pomp and Solemnity to pay his Thanksgiving and Devotions at the Church of *Santa Sophia*; the Magnificence of which so pleased him, that he immediately added a yearly Rent of ten thousand Zecbins to the former endowments, for the maintenance of *Emaums* or Priests, Doctors of their Law, *Talismans* and others, who continually attend there for the Education of youth, teaching them to read and write, instructing them also in the principles of their Law and Religion.

Other Emperours have since that time erected near unto it their *Turbem* or Chappels of Burial, in one of which lies *Sultan Selim*, surnamed *Sarbose*, or the drunken, with his hundred Children; and therewith have conferred a maintenance of Oyl for Lamps and Candles which burn day and night, and a provision for those who attend there in prayer for their souls departed; to which opinion the *Turks* (as I have said already) are generally inclinable, though not Preached or enforced on any mans belief as an Article of Fajth. Over and above this expence, there is daily provision made for relief of a multitude of poor, who at certain hours appear at the Gates of this Temple, and receive their daily sustenance; whatsoever advances, as yearly great sums are laid up in the Treasury, is numbred with the riches of the *Moscb*, and remains for the service of that place, as, for the reparation, or building thereof, in case of fire or other accidents.

Besides the sumptuous Edifices of the body of the Royal *Moscb*, there are annexed unto them certain Colledges for Students in the Law called *Tebmele*, out-houses for Kitchens, where the poors Meat is dressed, Hospitals called *Timarbanelar*, *Hans*, or Houses of Lodging for Strangers or Travellers, publick Fountains, shops for Artizans, and whole Streets of low Cottages for habitation of the poor whose stock reaches not to a higher Rent.

All

All these appendages bring some Revenue to the *Moscb*, which is constantly paid in to the Rector or President thereof, called *Mutevelli*; but because this is not a sufficient maintenance, there are divers Lands, Villages, Mountains, Woods, and whole Countries assigned to this use called *Wakfi*, which are hired out at certain Rents for the behoof and benefit of the *Moscbs*; some Rents being paid in Corn, others in Oyl, and all sorts of Provisions; and out of every new Conquered Country, some part thereof is assigned to the use of *Moscbs* of modern Fabrick; as now from the Country gained lately about *Newbausel* (which as I am informed from those who gave in the account to the Grand Signior, there are two thousand Villages which pay Contribution to the *Turk*) are assigned certain Lands for encrease of the Rent of the *Moscbs* built at *Constantinople* by this present Queen Mother: which Rents are sometimes raised by the way of Tenth or Tithes, not that the *Turks* make Tithes a duty or rule for the maintenance of persons, places and things consecrated to Divine Service, but as they find it a convenient and equal expedient in some Countries for leviation of their Rents. Such Countries and Villages as these which are called *Wakfi*, are greatly blessed and happy above others, in regard that the Inhabitants enjoy not only particular privileges and immunities from thence, but freedom likewise from oppression of *Pashaws* and the *Turkish* Souldiery in their March, or of great persons in their journey or passage from one Country to another, who out of reverence to that lot to which they are separated, abstain from all kind of disturbance and abuse towards that people.

Other *Moscbs* of inferiour quality, founded by private persons and the consents of *Dervises* and other Orders, which cannot have their Revenues in Land like the *Moscbs* of Royal Foundation, have their Estates in money bequeathed by Testament or by Gift of the Living,

Living, which being lent out at eighteen in the hundred *per annum*, produces a constant Rent; and though Interest for the most part is forbidden by the *Mahometan Law*, yet for the uses of *Moschs* and support of Orphans it is allowed; in all other cases it is *Harām* and abominable. And because the taking up of money upon Loan is in some manner necessary and conducing to the better subsistence and being of Trade, and that men will not lend without a consideration or benefit; the usual manner is to borrow money for a certain time, and in the Writing or Obligation to acknowledge the receipt of as much as the principal and interest may amount unto, and oftentimes double of the Capital sum, which being delivered before witness in a bag, or in gross, the Creditor declaring the Sum to be so much therein contained, and the Debtor acknowledging it, the Testimony is valid when the Debt comes to be demanded. And thus much shall serve in brief to have declared concerning the endowments and manner of enriching the *Turkish Moschs*, from whence the constitution of others of the like nature may easily be collected.

CHAP. VIII.

The nature of Predestination according to the Turkish Doctors.

The Doctrine of the *Turks* in this point seems to run exactly according to the assertion of the severest *Calvinists*; and in proof hereof their Learned men produce places of Scripture, which seem to incline to the same opinion. As shall the Vessel say to the Potter, *Why hast thou made me thus? I will harden the heart of Pharaoh; Jacob have I loved, and Esau*

hate

have I hated, and the like. For the *Turks* attribute no small Reverence and Authority to the Old Testament, as wrote by Divine Inspiration, but that the *Althorsh* being of later date, and containing the Will of God more expressly and perfectly, the former is now abrogated and gives place unto this.

Some are so positive in this assertion, that they are not afraid to say that God is the Author of evil, without distinction or evasions to acquit the Divine purity of the foulness of sin according to the Doctrine of the *Manichees*. And all in general concur in this conclusion, That whatsoever prospers hath God for the Author; which was the reason they destroyed not *Bajazet's* Children, during the time of his War against his Brother *Selimus*, expecting to receive an undoubted argument of the Will of God therein, from the good or bad fortune of the Father. And from the same rule they conclude much of the Divine approbation and truth of their Religion, from their Conquests and present Prosperity.

They are of opinion that every mans destiny is wrote in his forehead, which they call *Narsip* or *Tatir*, which is the Book wrote in Heaven of every mans fortune, and is by no contrary endeavours, counsels, or wisdom to be avoided; which Tenant is so firmly radicated in the minds of the Vulgar, that it causes the Souldiery brutishly to throw away their lives in the most desperate attempts, and to esteem no more of their bodies, than as dirt or rubbish to fill up the trenches of the Enemy; And to speak the truth, this received assertion hath turned the *Turks* as much to account, as any other of their best and subtlest Maxims.

According to this Doctrine, none ought to avoid or fear the infection of the Plague; *Mabomets* precepts being not to abandon the City-house where Infection rages, because God hath numbed their days, and pre-delinuated their Fate; And upon this belief, they as familiarly

familiarly attend the Beds and frequent the company of Pestilential persons, as we do those that are affected with the Gout, Stone, or Ague. And though they evidently see that Christians, who fly into better Airs, and from infected habitations, survive the fury of the years Pestilence, when whole Cities of them perish and are depopulated with the Disease ; yet so far is this opinion rooted amongst them, that they scruple not to strip the contagious shirt from the dead body, and to put it on their own, nor can they remove their abode from the Chambers of the sick ; it being the custom in the Families of great men to lodge many Servants on different Palets in the same Room, where the diseased and healthful lie promiscuously together, from whence it hath hapned often, that three parts of a *Pashaws* Family, which perhaps hath consisted of two hundred men, most youthful and lusty, have perished in the heat of *July* and *Augusts* Pestilence. And in the same manner many whole Families every Summer have perished, and not one survivor left to claim the inheritance of the house ; for want of which the Grand Signior hath become the proprietor.

Though the *Mahometan* Law obliges them not to abandon the City, nor their houses, nor avoid the conuersation of men infected with the Pestilence where their busines or Calling employs them ; yet they are counselled not to frequent a contagious habitation, where they have no lawful affair to invite them. But yet I have obserued, in the time of an extraordinary Plague, that the *Turks* have not confidet so much to the Precept of their Prophet, as to have courage enough to withstand the dread and terrour of that slaughter the sickness hath made ; but have under other excuses fled to retired and private Villages, especially the *Cadees* and men of the Law, who being commonly of more refined wits and judgments than the generality, both by

by reason and experience have found that a wholsome Air is a preserver of life, and that they have lived to return again to their own house in health and strength; when perhaps their next Neighbours have through their brutish ignorance been laid in their Graves. And this is the opinion most general and currant with the Turks, who are called *Febare*; There is another sort amongst them called *Kadere*.

C H A P. IX.

The difference of Sects and disagreement in Religion amongst the Turks in general.

There is no consideration more abstruse and full of distraction, than the contemplation of the strange variety of Religions in the world: how it is possible that from the rational soul of man, which in all mankind is of little difference in it self, and from that one principle which is the adoration of a Deity, should proceed such diversities of Faiths, such figments and Ideas of God, that all Ages and all Countries have abounded with superstitions of different natures; And it is strange to consider, that Nations who have been admirably wise, judicious, and profound in the Maxims of their Government, should yet in matters of Religion give themselves over to believe the Tales of an old Woman, a *Pythonesse*, or the dreams and imaginations of a melancholy *Hermite*. And it is as strange that men who embrace the same Principles in Religion, and have the same true and infallible Foundation, should yet raise such different and disproportionate Fabricks, that most should make their superstructure of Straw and Stubble, and but few of a substantial and durable Building, without uniformity, harmony or agreement

agreement each to other. For resolution of which difficulties, nothing can be said more than the God of this world hath blinded the hearts of them that believe not, *Left the light of the glorious Gospel of Christ who is the Image of God, should shine unto them.*

The *Mabometan* Religion is also one of the prodigious products of Reasons superstitions, which hath brought forth nothing good, nor rational in this production, more than the confession of one God. And yet even herein also are diversities of Sects, Opinions, and Orders, which are maintained in opposition each to other, with emulation and zeal by the professours, with heats, disputes, and separations, terming the contrary parties prophane and unholy ; the particulars of which Sects and diversity in their Tenents, I shall as far as I have seen or could learn, set down and describe, having with the more curiosity and diligence made the stricter enquiry, because I have not read any Author which hath given a satisfactory account of such Sects as are sprung up amongst them in these latter and modern times.

It is a common opinion, that there are seventy two Sects amongst the *Turks*, but it is probable there are many more, if the matter were exactly known and scanned. The *Turkish* Doctors fancy, that the seventy two Nations which they call (*Tetmish ekee Moler*) into which the world was divided upon the confusion of the Languages at *Babel*, was a Type and Figure of the divisions which in after-ages should succeed in the three most general Religions of the World. In this manner they account seventy different Sects amongst the Jews, seventy one amongst the Christians, and to the *Mabometan* they assign one more, as being the last and ultimate Religion, in which, as all fulness of true Doctrine is compleated, so the Mystery of iniquity, and the deviation of mans judgment, by many paths from the right rule, is here terminated and confined.

The

The *Turks* have amongst themselves as well as in other Religions, Sects and Heresies of dangerous consequence, which daily encræse, mixing together with them many of the Christian Doctrines (which shall in their due place be described) and in former times also a sort of Phanatick *Mahometans* which at first met only in Congregations under pretence of Sermons and Religion, appeared afterwards in Troops armed against the Government of the Empire.

So one *Scheiches Bebredin*, Chief Justice to *Musa*, Brother of *Mahomet* the fifth King of the *Turks*; after the death of his Master was banished to *Nice* in *Afia*; where consulting with his Servant *Burgluzes Mustapha*, by what means they might raise Sedition and a second War; they agreed, the readiest course was by broaching a new Sect and Religion, and by persuading the people to some thing contrary to the ancient *Mahometan* superstition. Whereupon *Furgluzes* masking his Villany under a grave and serious countenance, took his journey into *Aydinin*, otherwise *Caria*, where he vented Doctrines properly agreeing to the humour of the people, preaching to them freedom and liberty of conscience and the Mystery of Revelations, and you may believe he used all arts in his persuasions, with which subjects used to be allured to a Rebellion against their Prince, so that in a short time he contracted a great number of Disciples beyond his expectation. *Bedredin* perceiving his servant thrive so well with his preaching, fled from his place of Exile at *Nice* into *Valschia*, where withdrawing himself into a Forrest like a devout religious man, gathered a number of Proselytes composed of Thieves, Robbers, and Out-lawed people; these he having instructed in the principles of his Religion, sent abroad like Apostles to preach and teach the people that *Bedredin* was appointed by God to be the King of Justice, and Commander of the whole world; and that his Doctrine

was already embraced in *Asia*: The people taken with these Novelties, repaired in great numbers to *Bedredin*, who conceiving himself strong enough to take the field, issued from his Desart with Colours displayed, and an Army well appointed; and fighting with his deluded Multitude a bloody Battel, against those Forces which *Mahomet* sent to suppress him under his Son *Amurath*; the deluded Rebels were overthrown, *Bedredin* taken Prisoner, and his pretences of Sanctity and Revelation were not available to save him from the Gallows.

And thus we see, that the name of Gods Cause, Revelations, Liberty, and the like, have been old and common pretences and delusions of the world, and not only Christians, but *Infidels* and *Mahometans* have wrote the name of God on their Banners, and brought the pretence of Religion in the Field to justify their Cause.

CHAP. X.

Of the two prevailing Sects, viz. Of Mahomet and Hali; that is, the Turk and the Persian; the Errors of the Persian recounted and confuted by the Mufti of Constantinople.

The two great Sects amongst the followers of *Mahomet*, which are most violent each against other, the mutual hatred of which diversity of Education and Interest of the Princes have augmented, -are the *Turks* and *Persians*: The first hold *Mahomet* to have been the chief and ultimate Prophet; The latter prefer *Hali* before him; and though he was his Disciple, and succeeded him, yet his inspirations they esteem greater and more frequent, and his interpretations of the Law most perfect and Divine.

The

The *Turk* also accuses the *Perſian* of corrupting the *Alchoran*, that they have altered words, misplacing the Comma's and Stops, that many places admit of a doubtful and ambiguous ſeſe; ſo that thofe *Alchorans* which were upon the Conqueſt of *Babylon* brought thence to *Constantinople*, are ſeparated and compiled in the great *Straglio*, in a place apart, and forbidden with a Curse on any that ſhall read them. The *Turks* call the *Perſian* forsaken of God, abominable and blaſphemers of the Holy Prophet; ſo that when *Selymus* the firſt made War in *Perſia*, he named his cauſe the cauſe of God, and proclaimed the occaſion and ground of his War to be the vindication of the cauſe of the Prophet, and revenge of the blaſphemies the *Perſians* had vented againſt him; and ſo far is this ha‐tred radicated, that the youth of what Nation ſoever is capable of admittance into the Schools of the *Straglio*, excepting only the *Perſian*, who are looked upon by the *Turk* as a people ſo far Apoſtatiſed from the true belief, and fallen into ſo deſperate an Estate by a total corruption of the true Religion, that they judge them altogether beyond hopes or poſſibility of recovery, and therefore neither give them quarter in the Wars, nor account them worthy of life or ſlavery.

Nor are the *Perſians* on the other ſide endued with better nature of good will to the *Turks*, eſtranging themſelves in the farreſt manner from their Customs and Doctrines, rejecking the three great Doctors of the *Mahometan Law*, viz. *Ebbubeober*, *Oſman* and *Omar*, as Apocryphal, and of no Authority; and have a cuſtom at their Marriages to erect the Images of thofe three Doctors of Paste or Sugar at the entrance of the Bridal Chamber, on which the Guests firſt caſting their looks, leave the impreſſion of any ſecret Magick which may iſſue from their eyes, to the prejudice or miſfortune of the Married couple; for in the Eastern

parts of the world they hold that there is a strange fascination innate to the eyes of some people, which looking attentively on any, as commonly they do on the Bridegroom and the Bride in Marriages, produce Macerations and Imbecility in the body, and have an especial quality contrary to procreation: and therefore when the Guests are entered, having the Malignity of their eyes Arrested on these Statues, they afterwards cut them down and dissolve them.

And that it may the more plainly appear what points of Religion are most controverted amongst them, and what Anathema's and Curses are by both sides vented each against the other; this following Sentence past by the *Mufti Esad Efendi*, upon *Schah Abbas* Tutor to the King of *Perſia* called *Sari Halife*, and all the *Perſians*, will be a sufficient testimony and evidence of the enmity and hatred that is between these two Nations; an extract of which is here drawn from the Book it self licensed and approved at *Conſtantinople*.

If you had (says he) no other Heresie then the rejeſtion of those elevated familiars of *Mahomet*, viz. *Omar*, *Osman*, and *Ebbubecher*, your crime would notwithstanding be ſo great as were not expiable by a thouſand years of prayer or pilgrimage in the ſight of God; but you would be condemned to the bottomleſs Abyss of Hell, and deprived for ever of Celestial Bliss; and this ſentence of mine is confirmed by the ſame opinion of the four *Imams*, viz. *Imam Azem*, *Imam Schafi*, *Imam Malick*, and *Imam Hambeli*; and therefore I friendly admoniſh you to correct this error in your ſelves, and likewiſe in your Scholar King *Abbas*.

Nor are you contented to paſs with this ſingle error, whereby you have gained the name of *Kyzil-bascbi*, that is, *Perſian Hereticks*, but you are become as abominable as the *Durzi* (a people that lives about

Mount

Mount *Libanus*) of bad esteem and reputation, corrupted in all points of Doctrine and manners ; so that I cannot but pass this black sentence upon you, that it is lawful in a Godly zeal to kill and destroy you for the Service of God ; your Tenents being refuted by *Giafer Efendi*, who hath branded the *Persians* for *Pagans*, and in seventy several places of the *Aleboran*, and the very words of *Mabomet* demonstrated the clearness of their error.

If the Christian only for saying there is a Trinity in God is condemned for Life and Estate, why should the *Persian* expect better quarter, who is stigmatized for Heretie in seventy places of the *Aleboran*? And one of your detestable opinions of the first rank is,

That you esteem your selves obliged to assemble at the *Moschs*, but not to prayers : For what signifies your meeting, if not to prayers ? *Mabomet* himself says, that he who repairs to the Congregation without a design of Prayer, is a Hypocrite and a Dissembrler, is accursed of God, nor shall be blessed in his House or Estate, the good Angels shall abandon him, the Devils shall attend him, nor shall he ever prosper in this world, or in the world to come.

In answer hereunto you say, that the antient Order of Priests is extin&t, that you have none whose pious lives enable to preach and instruct you, or to be your leader to holy Prayer in the Publick Assembly. Do there want pious and holy persons of the Race of *Mabomet*? If there do not, why do not you imitate and follow them? But you are Enemies, and in open Hostility to the *Mabometan* Family, and excuse your selves from the use of Priests or *Imams*, because their innocence cannot equal that of Infants. In this point (it is true) you have something of reason; for your *Imams* are not only Infidels in Doctrine, but defiled in their conversation; and your King who is your

High-Priest, frequents Stews and the Stybes of deformed Lust, ravishing fair and chaste Wives from the embraces of their Husbands; and that publickly in the face of the world, maintaining concubinage with them. And where the example of a Prince makes such things lawful, his Subjects, whether Souldiers or Lawyers, will make no scruple to imitate his actions.

Chapter 21. You deny the Verse called the Covering in the Al-
so called. The Wife of Mabom-
met so called. choran to be authentick; you reject the eighteen
Verses, which are revealed to us for the sake of the
holy Aische.

At the *Abdeft* or washing, you hold it not lawful to wash the bare feet, but onliy lightly stroke them over.

Your Mustachioes or hair on the upper lip you never cut, but the Beard on the Chin, which is the honest Ornament of a mans countenance, you cut and clip into what form you please.

That holy Colour of Green appropriated to the Banner of *Mabomet*, which ought only to adorn the nobler parts, you in despight to the honour of the Prophet, with an irreverent negligence, place it on your Shooes and Breeches.

Wine which is an abomination to the true observers of the Law, you drink freely of, without scruple of conscience; as also in Meats you make no distinction between clean and unclean, but use all with a like indifferency. In short, shold I mention all those seventy points wherein you err, and are without all comparison corrupt and erroneous, I should swell my Writing to a Volume, and not attain my end, which is brevity.

Another sinful custom you permit amongst you, which is, for many men to be joyned to one Woman; for to whom of them can be appropriated the off-spring that is born? What Book have you, or Law, or Example of any Nation to produce in approbation of this

this vile and unnatural custom? How vile must those Children be who are the issue of such Parents? That it is no wonder, there be none found amongst you worthy the holy Character of a Priest or a Judge.

But you cannot be so irrational, as to deny that the Assembling in *Moschs* to Prayer, is necessary to Divine Service; *Mahomet* himself prayed together with the People, and sometimes preferred *Ebbecher* to celebrate the Divine Service, following him as others of the people did.

Why do not you ask your Pilgrims who come from *Mecha*, what mean these four Altars in the *Mosch*, which are the places of Prayer designed to the four several Orthodox Sects? Why take you not example from these? But you are still perverse and obstinate, haters of God and his Prophet; What will you answer at the day of Judgment before *Mahomet* and his four Friends? Who long since being dead, you revive their Ashes with ignominy, erecting their Statues at your Marriages in Sugar, and afterwards in contempt hew them down to yield pastime and occasion of laughter to the Spouses and their Guests.

Was not the first converted to the Faith, *Ebbecher*?

Was not *Omar* the bravest Champion of the *Mahometan* Religion against the Christians?

Was not he who disposed and distinguished the Chapters of the *Alchoran*, the chaste *Osman*?

Was not the bravest and most Learned bearer of the *Zulfkar*, or the Sword with two points, was it not *Hali*? And were not *Imam Hassan*, and *Imam Husein*, Martyrs of the Faith in the Deserts of *Kerbela*?

Did not *Mahomet* say with his own mouth, *O Hali*, for thy sake there are two sorts of people predestinated to Hell? One that loves thee, and one that loves thee not. Are not you then that wear red Turbants much to be condemned, being of evil life and conversation,

sation, and not well inclined to the house of the Prophet, nor the family of the faithful, as it is written in the Book called *Aadick*? The Christians conserve the hoofs of that *As* on which Christ rode, and set them in cases of Gold and Silver; and esteem it an extreme honour to have their Faces, Hands, or Heads

That is, when the
people are called
to prayers from
the Steeple.

touched with so holy a Relique. But you who profess your selves Disciples of the Prophet of God, and derived from the bloud and family of his Friends, despise so glorious a

Title, commanding after the repetition of your prayers, that is, after the *Ezan*, that Curses and Blasphemies be proclaimed against these holy Friends and Associates of the Prophet.

Besides this, your Books maintain and avouch it lawful to pillage, burn, and destroy the Countries of the *Moselmans*, to carry their Wives and Families into slavery; and from a principle of Malice and Reproach to carry them naked through your Markets, and expose them to sale to any Chapman; *Pagans* themselves esteem not this honest nor decent, by which it is apparent that you are the most mortal and irreconcilable enemies to us of all the Nations in the world, you are certainly more cruel to us than the *Sezidi*, the *Kiafirs*, the *Zindiks*, then the *Durzians*; and in brief you are the Kennel of all uncleanness and sin; a Christian or a Jew may hope to become true Believers, but you can never.

Wherefore by virtue of that Authority I have received from *Mabomet* himself, in consideration of your misdeeds and incredulity, I pronounce it lawful for any one of what Nation soever, that is of the Believers, to kill, destroy, and extirpate you; so that as he who slays a rebellious Christian, performs a meritorious action in the sight of God; much rather he who kills a *Persian*, shall obtain a reward seventy-fold from the fountain of Justice. And I hope that the

Majesty

Majesty of God in the day of Judgment will condemn you to be the Asses of the Jews, to be rode and harnessed in Hell by that despised people ; and that in a short time you will be exterminated both by us, the *Tartars*, the *Indians* and *Arabians* our Brothers and Associates in the same Faith.

C H A P. XI.

Of the Ancient Sects and Heresies amongst the Turks.

There are four Sects into which the *Mahometans* of the esteemed Orthodox belief are divided ; and those are these :

The first is called *Haniffe*, which is professed in *Turkie*, *Tartary*, *Eusbec*, and on the other side of *Jehan*, *Bacorus*, and *Oxus*.

The second is *Shaffee*, whose Customs and Rules the *Arabians* follow.

The third is *Malechée*, to which *Tripoli*, *Tunis*, *Algier*, and other parts of *Africa* devote themselves.

The fourth is *Hambelle*, of which are but few, and is known only in some parts of *Arabia*.

These four are all accounted Orthodox, and are followers of certain Doctors (as we may say amongst Christians, Scholars of St. *Augustine*, *Thomas Aquinas*, *Dominicus*, or the like) and have only differences as to Ceremonies, postures in their Prayers, Washings, diversities in some points of their Civil Laws ; and each maintains a charitable opinion of the other, as true Believers, and capable of entering into Paradise, if their life and conversation be regulated according to their Profession and Tenents.

All *Mahometans* according to the Countries where in they live, come under the notion of one of these four preceding Professions; but yet are nominated with other names and differences of Sects, according as they follow the opinions which some Superstitious and Schismatical Preachers amongst them have vented, and those commonly known and marked with the names of ancient Heresies by the respective Opponents, which may properly be called so, because they are conversant in their Doctrines concerning the Attributes and Unity of God, his Decrees and Judgments, his Promises and Threatnings, and concerning Prophecies and gifts of Faith, are especially these which stand in opposition each to other, viz.

<i>Moatazali</i>	<i>Sephatii</i>
<i>Kadari</i>	<i>Giabari</i>
<i>Morgii</i>	<i>To Waidi</i>
<i>Shii</i>	<i>Chawarigi</i>

From each of these Sects, as from so many roots arise several Branches of different Doctrines, as according to the Tenents of the Turkish Doctors complete the number of seventy two.

Moatazali.

Moatazali signifies as much as Separatists; the reason of which denomination, was from *Albasan* the Scholar of *Wasel Ebw Atw*, the Author and Master of this Sect, to whom the question being proposed, Whether those who had committed a gross sin, were to be adjudged, condemned, and fallen from the Faith? The Scholar *Albasan* instead of expecting the resolution of his Master, withdrew himself and began to interpret his sense thereof to his other Fellow-Disciples; from which withdrawing of himself they were afterwards denominated *Moatazali*, which is Separatists. But the name they give themselves is the Defenders of the Equity and Unity of God, in declaration of the manner

of

of which they so differ among themselves, that they are divided into two and twenty Sects, which are maintained with that passion on all sides, that every Party accuses his Opposites of Infidelity. But the principle in which their wrangling Sophisters accord in common is this, That God is eternal, and that eternity is an attribute most properly agreeable to his Essence; but yet they reject the attribute it self, saying, that God is Eternal, Wise, Powerful, and the like, by his own entire and single Essence; but yet they say, he is not eternal by his Eternity, nor wise by his Wisdom, nor powerful by his Power, for fear of admitting any multiplicity in the Deity, or incurring the like error as they say of the Christians, who divide and dishonour the Unity of God, by the conceptions they frame of the three Persons in the Trinity. And if the Christians are to be blamed for introducing three Eternals, how much more are those who frame as many Eternals as there are Attributes to the Deity?

Another sort derived from this Sect called *Haietti*, *Haieni*. hold that Christ assumed a true and natural body, and was the Eternal and Incarnate, as the Christians profess; and in their *Credo* or Belief have inserted this Article, that Christ shall come to judge the World at the last day, and for proof hereof alledge an Authority out of the *Aleboran* in these words. Thou Mabomet shalt see thy Lord return in the Clouds: which though they fear expresly in plain terms to interpret of Christ, yet they confidently affirm it to be prophesied of the *Messiah*, and in discourse confess that that *Messiah* can be no other than Christ; who shall return with the same humane flesh again into the world, Reign forty years on Earth, contound Antichrist, and afterwards shall be the end of the World.

Another sort of Professors of the Sect of *Mosazas-i*, are *Isi*, whose first Author was *Ija Merdad*; these maintain

maintain that the *Alchoran* was created contrary to the express word of *Mahomet*, who anathematizes all who are of this persuasion, saying, let him be reputed an Infidel, who believes the *Alchoran* created; for solution of which difficulty and to concur with the words of their *Prophet*, they say, that the *Alchoran* delivered by *Mahomet*, was but a Copy transcribed out of that wrote by God and laid in the Library of Heaven, and that when their *Prophet* denies the Creation of the *Alchoran*, he hath no reference to the Original, but to his own hand-writing which he had Copied, and extracted from that first, and infallible exemplar.

These also farther proceed to deny against the common Tenent of the *Mahomerans*, the incomparable and matchless Eloquence of the *Alchoran*; asserting that were it not prohibited, other *Arabians* might be found, who could far transcend every line of it in Wisdom and Rhetorick; which in my opinion is a strange kind of Impudence in the very face of their *Prophet*, who seems to be too proud of the exact disposition, and full signification of every word, that he judges it not less charming for the sweet sound of its Eloquence, then it is convincing for the purity and truth of its Doctrine.

Syphati.

The greate Antagonists to the *Moatazali*, are the *Syphati*, who assign in God Eternal Attributes of Knowledge, Power, Life, &c. And some of them proceed so far, and grossly herein, that they frame conceptions of corporeal Organs of Sense, as of Hearing, Seeing, and Speech to be in God, affirming that those expressions of Gods sitting in his Throne, Creation of the World by the work of his Hands, his Anger against Sin, Repentance for mans Conversion, which we call *ανθρωποις Σειραις*, are to be taken in the literal and plain sense, and have no need of farther fetched interpretations to clear the true notion of them; But yet herein

herein their *Doctors* seem not to agree, some defining a body, to be the same as *per se subsistens*, denying it to be an essential propriety of a body to be circumscribed and finite; others conclude, that it is enough to say that God is great, without argument of his circumscriptioп, or determination to any particular place, with many other strange conceits, whereby are made apparent the roving Fancies of Ignorant Men, without the Rules or Grounds of *Philosophy*, or *Metaphysics*. But the soberer sort amongst them, who would appear more Moderate and Wiser than the rest, forbid their Scholars to make Comparison of the Senses in God, with those of the Creature, who being more subtilly urged by their severe opponents the *Mos-tazali*; they were forced to declare themselves more plainly, in this manner, that the God which they Worshipped was a Figure Visible, and an Object of the Sight, consisting of parts Spiritual and Corporeal, to whom local Motion might be agreeable, but that his Flesh and Bloud, his Eyes and Ears, his Tongue and Hands were not of any similitude with created substances, but were of another Craft and Mixture which subjected them to no Distemper or Corruption; in proof whereof, they alledge the words of *Mabomet*, that God created Man after his own Likeness: And all other of those Examples drawn from the Holy Scriptures with which the *Alchoran* is filled, and wherein familiar expressions, the Divinity is pleased to descend to the infirmity of Humane Capacity.

The next Sect is that of the *Kadari*, who deny wholly the Divine Decree or Predestination, affirming that every man is a free Agent, from whose will as from the first principle all good and bad actions flow and are derived, so that as with just reason God Crowns mans good works with the Rewards of Bliss and Felicity; so on the other side justly punishes his evil actions in this world, and in the next to come; and

and this they style the Doctrine of Equity, and define it to be a measure of mans actions; according to the rectitude and disposition of that right line, which the prime Intellect hath drawn out by wisdoms proportion. This opinion is absolutely rejected as Heterodox in the Mahometan Religion; and yet it is not fully determined how *Mahomet* moderated in the dispute between *Adam* and *Moses*, whom an Arabian Doctor comically introduced, pleading and justifying themselves before God. *Moses* beginning first, reproached *Adam*, that he was one immediately created by the proper hand of God, in whom the Divine Nature breathed the breath of Life, whom Angels were made to adore, placed and seated in Paradise, and fortified with actual graces against the enormities and crooked irregularities of interior affections; from which happy state that he should fall and precipitate mankind, together with himself, his crime was aggravated with all the degrees of his former perfection. *Adam* to excuse himself, replied in this manner. Thou *Moses* whom God hath called to a familiar parley, revealed his Will and Pleasure unto in those engraven Tables, where all Morality and Vertue is contained, resolve me this one Quere and difficult Problem, how many years before I was created, dost thou find that the Law was wrote? *Moses* answered forty. And did you find, replied *Adam*, that *Adam* rebelled against his Lord and sinned? To which *Moses* answering in the Affirmative, do you blame me then, said he, for executing that which God forty years before predestinated and designed me unto? And not only forty years, but many Myriads of Ages before either the Heavens or Earth were framed. *Mahomet* confounded, as the *Kadari* report with this Argument, left the question undetermined, though his followers, as men are most prone to error generally, entertain the contrary Tenent.

*Ebnol Athir,
M. Poroch
Note de Moribus
Arabum.*

The great Enemies diametrically opposed to these are the *Jabari* or *Giabari*; who maintain that a man *Jabari* hath no power over his Will or Actions, but is wholly moved by a Superior Agent, and that God hath a power over his Creatures, to design them to happiness or to Misery, as seems best to his divine pleasure; but in the explication of this opinion they proceed in the most rigorous manner, and say that man is wholly necessitated and compelled in all his actions; that neither his Will, nor Power, nor Election is in himself; and that God creates in him his actions, as he doth in Inanimate and Vegetable creatures the first principle of their Life and Essence; and as the Tree may be said to produce Fruit, the Water to run, the Stone to move downwards, so are the actions in man, for which yet there is a reward and a punishment properly and necessarily allotted. This point is very subtly controverted by the *Arabian Doctors*, to which how the *Turks* are addicted, we shall farther discourse in the Chapter of Predestination.

The Sect of *Morgi*, are the great Favourers and Protectors of the *Mahometan* Religion, maintaining that a *Musselman* or Believer, though guilty of the grossest sins, is not punished for them in this world, nor receives his absolution or condemnation after death, until the day of Resurrection and Judgment: and farther, that as impiety with the true belief shall never be punished; so piety and good works proceeding from a false and erroneous faith, is of no validity or power conduced to the fruition of the joys of Paradise. And to these may not improperly be compared some Sectaries in *England*, who have vented in their Pulpits that God sees no sin in his Children; and that the infidelity of *Sarab*, being of the house of the faithful, is more acceptable to God, than the Alms, Prayers, and Repentance of an erroneous Believer without the Pale and Covenant of grace.



The

Waidi.

Chap.

The opposite Sect to these are the *Waidi*, who esteem that a man fallen into any great or mortal sin, is put into the condition of a deserter of his Faith ; and though he be a Professor of the true belief, shall yet without recovery for ever be punished in Hell ; but yet that his torments shall be in a more remiss degree than that of Infidels : But that opinion which in this point is esteemed Orthodox amongst the *Turks*, is this, That a sinner in a high nature going out of this world without repentance, is wholly to be committed to the pleasure of God, either to pardon him for his mercy, or for the intercession of the Prophet *Mahomet*, according to what he saith in the *Alchoran*, My intercession shall be for those of my own people who have greatly sinned ; that being first punished according to the measure of their iniquity, they may afterwards in compassion be received into Paradise ; for it is impossible they should for ever remain in the eternal flames with the Infidels ; because it is revealed to us, that whosoever hath but the weight of an Atom remaining in his heart of faith, shall in due time be released from fiery torments ; for which cause some Sects amongst the *Turks* use Prayers for the dead, and place their Cemiteries always by the side of High-ways, that Passengers may be remembred of their own Mortality, and pray for the souls of those departed ; of which we shall have occasion to discourse hereafter. The Fictions the *Mahometans* frame of Hell, are as ridiculous as those they fancy of Paradise ; For they imagine when they shall be called by *Mahomet* from this Purgatory at the day of judgment, the way to him is over Iron Bars red hot with Fire, over which they must pass with naked Feet ; only the Paper which they in their life-time have taken from the ground, and conserved from being trampled on by the Feet of Men and beasts, shall at that day be strowed on the Bars of this hot passage, that they may

may pass that fire Ordeal with less torment ; which is the reason the *Turks* see no small piece of Paper on the ground, but they immediately stoop for it, and place it in some secret corner of a Wall, to redeem that (as they say) from the dishonour of mens feet, on which the name of God is or may be wrote, and with expectation to enjoy the benefit promised, when the soles of their feet shall try the intense heat of this burning Iron. The same respect also they shew to Rose-leaves, in consideration (as they believe) that a Rose was produced from the sweat of *Mabomet*.

The *Sbii* are the Sect spoken of before, opposed by the Subjects of the whole *Ottoman Empire*, as the most heretical of any of the rest, in regard they prefer *Ali* before *Mabomet* in the Prophetic Office, and restrain the Prophetick gift to the natural Line derived from *Ali*, and that none is worthy of the Title of a Prophet, who is guilty of sin, though of the lower nature ; some of which Professors, called *Alnosairi*, *Alnosairi* affirm that God appeared in the form of *Ali*, and with his tongue proclaimed the most hidden Mysteries of Religion ; and some have proceeded yet farther, to attribute to their Prophets divine honours, asserting them to be elevated above the degree and state of the Creatures : these expect the return of their Prophet *Ali* in the Clouds, and have placed that belief as an Article of their Faith, from whence may seem to be grounded that mistake amongst our Vulgar, that the *Turks* believe *Mahomet* shall again return into the world.

To the forgoing are opposed the *Chawarigi*, who *Chawarigi* deny that there is, or hath been such Function as that of a Prophet, allowed by God in any particular person ; nor any ever sent into the world endued with that power of Infallibility, to resolve doubts, and teach and impose a new Law on Mankind ; but if at any time such an Office should be necessary, it can

never be restrained to one lineage ; for the person being faithful and just, no matter whether he be a Servant or free, a * *Nabatbean*, or a * *Korashite*.

* One of the Vulgar or rude sort amongst the *Arabians*.

* One of a noble family amongst the *Arabians*.

These are ancient Sects amongst the Professors of the *Mabometan Religion*, out of which are arose so many others as by the confession of the *Turkish Doctors* complete the number of seventy three. But because the accurate search into so many is of little delight or profit to the Reader, I shall content my self with having given him a taste of these foregoing, learning him to guess at the rest in what manner the fancy of a man can frame deductions from the foregoing premisses ; and shall now give an account how busie these modern times have been at *Constantinople* in hammering out strange forms and chimera's of Religion, the better to acquit *England* from the accusation of being the most subject to religious innovations, the World attributing much thereof to the air and constitution of its Climate.

CHAP. XII.

Concerning the New and Modern Sects amongst the Turks.

ALL Ages and times have produced their Sects and Heresies in every Religion ; and therefore we shall proceed in declaring some few that are of a fresher date than those in the foregoing Chapter, and so shall continue to descend to others which this present Age hath begot. *Zeidi* maintains that God will send a Prophet of the *Persians* with a Law by which shall be annulled the Law of *Mabomet*.

That called *Zeidi* is one of the latter edition.

A se-

A second to this is derived from the *Moatezeli*, that denies any man can be stiled a Saint in this world, excepting the Prophets, who were without sin; and that the true Believers shall in the next world see God as clearly as we see the Moon at Full; against the Doctrine of *Mabomet*, who says God is invisible either to us in this world, or the next.

There are also those called *Malumigee*, who main-
tain God is perfectly to-be known in this world; and that by the Doctrine of *Cognosce triplum*, the Creature proceeds to the perfect knowledge of his Creator.

The Opponents to these are *Mezzacbulis*, who hold, that they which know God only in this world by some glimmerings and rays of his glory and essence, is sufficient to lead them into Paradise, and rank them in the number of the faithful.

Another sort there are called *Jabaiah*, which denies Gods Omnipotence, affirming, That God governs the world by chance and accidents, not comprehending from Eternity, or at the Creation of the world, a perfect certainty of the particular affairs that were to be transacted in it, and that God improves in knowledge by time, as men do by constant practice and experience.

We shall not insist here to multiply many of these Sects, who have almost as many diversities amongst the Turks, as there are Schools and Masters; every *Hogia* that is but a form above a meer Pedagogue, and reads a few Books of the *Arabian* Fables, esteems himself of mean account, if by some singular opinion which he instills into his Disciples, he distinguishes not his Gymnasion from the common and inferiour Schools. But these men in framing their particular fancies, and venting their follies have a special care that none of their principles oppugn those five points of practice, and one of faith, mentioned in the

first Chapter of this Book, which are the essential points that constitute a *Mahometan*; or derogate from the Authority of their Governours, or produce factions or disturbances in the State.

But these modern times have produced other Sects amongst the *Turky*, some of which seem in part dangerous, and apt to make a considerable rupture in their long continued union; when time changes and revolutions of State shall animate some turbulent spirits, to gather Soldiers and followers under these Doctrines and other specious pretences.

Kadczadeli.

One of which is called *Kadczadeli*, a Sect sprung up in the time of *Sultan Morat*, whose chief propagator was one *Birgali Effendi*, who invented many Ceremonies in praying for the souls departed, at the burial of the dead. Those that are of this Sect cause their *Imaum* to cry loud in the ears of the inanimate body, to remember that God is one, and his Prophet one. Those who are principally devoted to this Sect, are the *Russians* and other sort of Renegado Christians, who amongst their confused, and almost forgotten notions of the Christian Religion, retain a certain Memory of the particulars of Purgatory, and prayers for the dead.

But the opinion esteemed Orthodox, and most generally allowed amongst the *Turky*, is, That no *Mahometan* goes eternally to Hell, but after a certain space of years is delivered thence, and passes into Paradise; After death they assign two sorts of punishments; the first is called *Azabe-Kabari*, or the punishment of the Grave, which being the bed of wicked men, binds with its Earth so fast as it crushes their bones, and shuts the pores and crevices through which they should see into heaven; but the bodies of good men enjoy the comfort of having a window from their dark inclosures, to behold the Vision of Gods glory. The other is the pain of Hell, where the souls remain until

until their torments are accomplished, and Divine Justice satisfied.

There is an opinion of late years principally maintained amongst the Gallants of the Seraglio, and common in *Constantinople*, the Professors of which are called *Chupmessabi*, or the good followers of the *Messiah*; these maintain that Christ is God and Redeemer of the World; the young Scholars in the Grand Signiors Court are generally devoted to this Tenent, especially those which are the most courteous, affable, and best disposed, that it is grown into a Proverb amongst them, when they would commend and praise the gentleness and courtesie of each others nature, they do it with the expression of *Chupmessabisen*, as if they would say, You are gentle, accomplished and excessive in your favours, as becomes one who professes the *Messiah*. Of this sort of people there are great numbers in *Constantinople*, some of which have so boldly asserted this Doctrine, that they have suffered Martyrdom under this denomination, which is still maintained, and secretly professed by such multitudes as wear white Turbans, that upon some notable opportunity were this cause and Religion made the ground of some Toleration and Insurrection amongst its Disciples and Professors, it might take an unexpected footing, and prepare a ready way for the Plantation of the Gospel: but of this we shall speak more hereafter in its due place.

And because it is our intent here to declare the several Religions amongst the *Turks*, it will not be from our purpose to mention how far Atheism hath spread it self in these Countries; and as Logicians illucidate one contrary with another, and Painters set off the Whiteness of their Colours with a foil of Jet, or other Blackness; so the privation of all Religion is not unaptly placed in the same Chapter with the various and different Professors of it,

Maserrin.

These then give themselves the Title of *Maserrin*, which signifies, The true secret is with us ; which secret, is no other than the absolute denial of a Deity, that nature or the intrinsical principle in every individual thing directs the orderly course which we see and admire ; and that the Heavens, Sun, Moon, and Stars have thence their Original and motion, and that man himself rises and fades like the grass or flower ; It is strange to consider, what quantities there are of men that maintain this Principle in *Constantinople*, most of which are *Kadees* and learned men in the *Arabian Legends*, and others are Renegadoes from the Christian Faith, who conscious of the sin of their Apostacy, and therefore desirous that all things may conclude with this world, are the more apt to entertain those opinions which come nearest to their wishes. One of this Sect, called *Mahomet Effendi*, a rich man, Educated in the knowledge of the Eastern Learning, I remember, was in my time executed for impudently proclaiming his blasphemies against the being of a Deity ; making it in his ordinary discourse, an argument against the being of a God, for that either there was none at all, or else not so wise as the Doctors preached he was, in suffering him to live who was the greatest enemy and scorne of a Divine Essence that ever came into the world. And it is observable, that this man might, notwithstanding his Accusation, have saved his life, would he but have confessed his error, and promised for the future an assent to the principles of a better : but he persisted still in his blasphemies, saying, That though there were no reward, yet the love of truth obliged him to die a Martyr. I must confess until now I never could believe that there was a formal Atheism in the world, concluding that the principle (of the being of a God) was demonstrable by the light of nature ; but it is evident now how far some men have extinguished this light and lamp in their souls.

This

This peysonous Doctrine is so Infectious, that it is crept into the Chambers of the *Seraglio*, into the Apartments of the Ladies and Eunuchs, and found entertainment with the *Raffas* and their whole Court. This sort of people are great favourers and lovers of their own Sect, courteous and hospitable to each other, and if any by chance receive a Guest within his Gates of their own judgment, besides his Diet and Fare with much freedom, he is accommodated with a handsome Bed-fellow of which Sex he most delights: they are very frank and liberal, and excessive in their readiness to do each other service; It is said that *Sultan Morat* was a great favourer of this opinion in his Court, and Militia, desirous withal to propagate that of *Kadizadelis* amongst the Vulgar, that they being a severe, morose, and covetous people, might grow rich, and spare for the benefit of his Exchequer; for the Sect of *Kadizadelis*, before mentioned, is of a melancholy and Stoical temper, admitting of no Musick, cheerful or light discourses, but confine themselves to a set Gravity; in publick as well as private they make a continual mention of God, by a never-wearied repetition of these words, *Ilahi Ellah*; that is, I profess there is one God: there are some of these that will sit whole nights bending their bodies towards the Earth, reciting those words with a most doleful and lamentable Note; they are exact and most punctual in the observation of the Rules of Religion, and generally addict themselves to the study of their Civil Law, in which they use constant exercises in arguing, opposing, and answering, whereby to leave no point undiscovered or not discussed. In short, they are highly Pharisaical in all their comportment, great admirers of themselves, and scorneres of others that conform not to their Tropes, scarce affording them a salutation or common communication; they refuse to marry their Sons with those

of a different rite, but amongst themselves they observe a certain policy; they admonish and correct the disorderly; and such who are not bettered by their persuasions, they reject and excommunicate from their Society. These are for the most part Tradesmen, whose sedentary life affords opportunity and nutriment to a melancholy, and distempered fancy.

But those of this Sect who strangely mix Christianity and Mahometanism together, are many of the Soldiers that live on the Confines of Hungary and Bosna; reading the Gospel in the Sclovonian Tongue, with which they are supplied out of Moravia, and the neighbouring City of Ragusa; besides which they are curious to learn the Mysteries of the Alchoran, and the Law of the Arabick Tongue; and not to be accounted rude and illiterate they affect the Courtly Persian. They drink wine in the month of Fast, called the Ramazzan, but to take off the scandal they refuse Cinnamon or other Spices in it, and then call it Hardali, and passes currant for lawful liquor. They have a Charity and Affection for Christians, and are ready to protect them from Injuries and Violences of the Turk: They believe yet that Mahomet was the Holy Ghost promised by Christ; and that the descending of the Holy Spirit on the day of Pentecost was a Figure and Type of Mahomet, interpreting in all places the word ωραλαντος, to signify their Prophet, in whose ear so often the White Dove revealed the Infallible directions to happiness. The Potures of Bosna are all of this Sect, but pay Taxes as Christians do; they abhor Images and the Sign of the Cross; they Circumcise, bringing the Authority of Christs example for it; which also the Copticks, a Sect of the Greek Church, in Egypt imitated; but have now, as I am informed, lately disused that custom.

Potures a
people of
Bosna.

Another

Another subtle point about the Divine Attributes hath begot a Sect amongst the Janizaries, called *Bekaschi* from one *Bekash*, which seems an improper subject so deep in the Metaphysical speculation to trouble such gross heads as theirs; they began (as it is said) in the time of *Soliman* the Magnificent, and are called by some *Zeratis*; that is, those who have Copulation with their own Kindred, and by the Vulgar, *Mumscouduren*, or extinguishers of the Candle. This Sect observe the Law of *Mahomet* in Divine Worship, with a strictness and superstition above any of the Preachers of that Religion: but hold it unlawful to add joyn any Attributes to God, by saying that God is great, or God is merciful, by reason that the nature of God being infinite and incomprehensible, cannot fall under the weak and imperfect conceptions of mans understanding, which can imagine nothing applicable to his nature. Of this Sect there was a famous Poet amongst the Turks called *Nemisi*, that was stoned alive, for saying, when the *Emanum* called the people to Prayers at the ordinary hours from the Steeple with the usual word, *Allah Ekber*, God is one, that he did, upon the supposition that no Epithete can be predicated of the Divine Essence. Amongst the Janizaries are at present many principal Commanders of this Sect; but formerly were more in the time of *Bekash*, *Aga*, *Kul Kobya*, *Mahomet Aga*, and others, who for their Rebellion in Constantinople, (as we related before) were put to death under the Historical Pillar in the time of this present Emperours Minority. These people against the instinct of nature use Carnal Copulation promiscuously with their own Kindred, the Fathers mixing with their Sons and Daughters, without respect to proximity of blood or nearness in the degrees of relation, suffering themselves to be transported contrary, to the abhorrency of Nature, by a weak and illogical comparison of the lawfulness and reason,

reason, that he who engrafted the Tree, and planted the Vine should rather taste of the Fruit, than resign the benefit of his labours to the enjoyment of others; and in this Argument act against the inclination of innate modesty, according to that of *Seneca*, but somewhat more strongly, as follows:—

*Fera quoque ipse Veneris evitans nefas,
Generisque leges inscius servas pudor.*

These people are easily induced to give false witness or testimony in the favour of their Sect, without consideration of Equity or reasonableness of their cause; by which means invading the right of others they became rich and powerful, until they were debased by the deprivation of *Becktašes* Authority, and power of other potent favourers of their Sect: and though afterwards upheld by *Sudgi Beker*, a Standard Bearer of the Janizaries, a rich and learned man, they received a second blow by his death, he executed by a Visier *Cupriuli Mahomet*, for his diversity in Religion and Wealth together; but farther animosity against this Sect was disseminated at that time, by reason of the multitude of those Professors in Constantinople, and because reason of State saw it at that time necessary to draw blood in many parts of the Empire for other causes, than for Errors in Religion.

The Sect called *Sabin*, though *Mahometans* in profession, seem yet to run contrary to the stream and general consent of all its Professors who give themselves commonly the Title of Enemies and Confounders of Idolatry, and yet these notwithstanding seem from the influence the Sun and Moon have on sublunary bodies of all living sensitive Creatures to conclude a certain Divinity in those common Lights of the World. In Constantinople there are some few Astrologers

Jogers and Physicians of this Sect, but in *Paribis* and *Media* they are numerous, the men commonly worshiping the Sun, and the women the Moon, and others the Artick Pole; they are not strict in a severity of life, or in the conformity to the prescriptions of their Law, but govern themselves with morality and prudence. They are not apt to believe the immortality of the soul, nor the reward of Virtue, or punishment of Vice in the next world; nor prone to vindicate themselves from injuries, reproachful language, or other evil actions of men, but regarding them as the natural effects of the Celestial influences, are no more provoked by them than we are with a shower of Rain for wetting us, or the intense heat of the Sun in the Summer Solstice.

Munafibi is a Sect purely Pythagorical, which believes the Metampyschosis or Transmigration of souls, of which there are some in Constantinople. One *Albertus Bobovius*, a Polonian by Nation, but Educated in the Seraglio, and instructed in all the Learning of the Turkish Literature (from whom I freely confess to have received many of my observations) related to me a pleasant discourse that passed between him and a Dorgist at Constantinople, touching this subject. This Dorgist being Learned, was the occasion that *Albertus* frequented his Shop the oftner; and once being after some familiar acquaintance at a Collation together, it chanced that a Black Dog giving them interruption at their Banquet, that *Albertus* kicked him to drive him to a farther distance; at which the Dorgist growing pale and disordered, *Albertus* guessed by his countenance that he was displeased at his unkindness towards the Dog; and therefore desired his pardon if thereby he had given him any subject of offence: the Dorgist being thus pacified with the courtesie of his Guest, advised him to ask pardon of God, for that it was no small crime and sin that he thereby committed.

committed. This hapning at the same time that the Funerals of a *Mufti*, called *Bebai Efend*, were then solemnizing, afforded an occasion of discourse concerning the soul of the *Mufti* and Dog together; the Dorgilt demanding the opinion of his Guest, whether he conceived the soul of that *Mufti* was predestinated to remain within the confines of the Grave until the day of Resurrection? In the knowledge of which question *Albertus* seeming wholly ignorant, and desirous to understand the solution from him; the Dorgilt began freely to declare that the souls of men deceased enter into the Bodies of Beasts, which are in temperament most agreeable to the dispositions of those whom before they animated; as the soul of the glutton enters into the Swine, the soul of the lascivious into the Goat, of the generous into the Horse, of the vigilant into a Dog, and so the like; in proof of which he produced a Book treating of all the distinctions of nature, and the proper assignments for their habitation after death: adding moreover, that of this opinion it was pity there were so few in *Constantinople*, some there were, and those all of his own Trade and Profession, but that at *Grand Cairo* were great numbers, strict adherers to this Doctrine; that for his part he prayed to God with the rest of his Brothers of the same Trade, that their souls may hereafter be so honoured as to inform the body of the *Camel*; because they are Beasts that are laborious, abstemious, patient, and meek, and bring their Dorges from the remotest parts of the East: and that he did not doubt but after the Circle of 3365 years, that his soul had travelled for several Ages through the World, and wandred from the body of one *Camel* to animate another; it should with the vicissitude of time return again to a humane body, more purified and refined than in its first principles. And this was the *Credo* of the Dorgilt, to which opinion it is said all *Chiusa* is greatly devoted.

Escraki,

Esbraki, which signifies illuminated, is a Sect purely Platonical, contemplative of the Divine Idea; and the number in God; for though they hold the Unity, yet they deny not the Trinity, as a number proceeding from the Unity; which conception of theirs they usually illustrate by three folds in a Handkerchief, which may have the denomination of three; but being extended, is but one entire piece of Linen. These men are no great admirers of the composition of the *Alchoran*; what they meet therein agreeable to their principles, they embrace and produce as occasion serves in confirmation of their Doctrine; other parts which with difficulty are reconciled they reject, and stile abrogated: and because they apprehend that the true beatitude and bliss of Paradise consists in the contemplation of the Divine Majesty, they contemn all the fancies and gross conceptions of Heaven, which *Mahomet* hath framed to allure and draw the minds of rude and gross men. Of this Sect are all the *Scheggs* or able Preachers that belong to the Royal *Moschs* or Churches; who are men constant in their devotions, abstemious in their Diet, of a cheerful countenance, and taking behaviour, great lovers of Harmony and Musick, and of an indifferent strain in Poetry, whereby they compose certain Songs in Mecceter, for entertainment of their Auditory. They are likewise generous and compassionate of humane frailty; and are not covetous, Stoical, or conceited of themselves, by which means their behaviour is rendered extremely taking through all *Constantinople*; they are greatly delighted with an ingenicus Aspect in youth, and from thence gather matter of contemplation on the comeliness of the increased beauty: they are addicted to entertain a charitable affection for their neighbour, because (as they say) he is the Creature of God, from whom our love is converted to the Creator. Their Disciples they procure as much

In Tur-
kish Men-
saca.

Called in
Turkish
Habi and
Tisphi.

as

as possible, to be men of comly and pleasing countenances and Majestick presence, who they instruct in all the rules of abstinence, and other vertues most appropriated to their Sect. And these of all sorts of *Turks* seem worthy of the best Character; whom I compassionate; for not being born within the pale of a Christian Church, nor duly instructed in the Mystery of Christianity, to which they seem by their morality and vertues already to have prepared many previous dispositions.

A Sect much different to that immediately foregoing is the *Haireti*, signifying amazed, and doubtful in determination of all Controversies, who can endure any thing rather than to controvert opinions, and dispute one question in chase of truth: they will neither undertake to perswade or dissuade; but like the Academicks affirm that falsity may by the wit and contrivance of man be dressed in such a habit as not to be distinguished from truth it self; and on the contrary truth may be so disguised with Sophistry and delusions as to be rendred as deformed and ugly, as falsehood, and therefore they conclude all questions to be merely probable, and no ways admitting of certain demonstration; so that in points of dubious Controversies their common sayings are, *Allab Bilur*, God knows; *Bize karanuk*, it is unknown to us, and such like expressions favouring of negligence and a brutish want of curiosity to search into the studies of Art and Science. Of this Sect some notwithstanding are Preachers, and from that degree are promoted to the Office of *Mufii*, in which they behave themselves according to their affected carelessness, with a readiness and facility to subscribe all sentences to the satisfaction, and in favour of the demandant; adding for the most part these words, *Well abu ealem bissenab*, God knows that which is best. As to the manner of their life and practice, they are punctual observers of the Rites

Rites of the *Mahometan* Religion and Constitutions of their Civil Law; but much incline to yield to the course of their own nature, and the force of passion; they drink Wine, not to appear Cynical or unsociable; but more generally addict themselves to Electuaries composed of *Opium*, which tends to augment their natural stupefaction; and when they are overcome with the obscurity of this vapour, whatsoever you affirm though never so contradictory, they readily assent to, not so much (as they confess) from a persuasion to one Proposition more than another, but of a pleasing compliance to their Companions, which humour the nature of their Sect allows of. And though they stile the *Escrakian* Dogmatical and obstinate opinionators; yet by experience it is observed that the *Mufies* Educated in the *Escrakian* Schools have been much more fortunate than those of the *Hairesian* Sect; because the former having a certain foundation of principles, have been cautious in signing *Fetwas*, or delivering their Sentence in the resolution of weighty Matters of State, chusing rather to renounce their Office than their Reason. But the others being negligent and incurious in their determinations, as if Fortune did direct them more to the true part than solidity of judgment; have been always free and open in their Sentences; by which means events of State falling out unhappily, and the miscarriage attributed to the counsel of the *Mufii*, they have been oftner subject to the punishment of banishment or death than their Opponents.

We shall not proceed to swell this Work with a longer Catalogue of these Sects, lest we should seem over-tedious to the Reader, and instead of pleasing his Palate, should over-charge his Stomach; otherwise we might proceed to recite as many Sects as there are Towns or Schools in the Empire, in every one of which some pragmatical Preacher or other have always

started a new opinion, which can never want Disciples. And certainly the diversity of opinions in Turkey is almost infinite, and more numerous than in England, or other parts of Christendom, though commonly not proceeding from the same malice, nor laid with the same design to the prejudice of the State : the reason of this variety amongst the Turks I attribute to the many Religions which voluntarily, and for interest; or by force have entered into the Mahometan superstition, many of which being *Grecians*, and instructed in the Arts and Sciences with which that Empire once flourished, which was the Mine and Treasury of Philosophy and Learning, did afterwards mix with their new Religions (not being wholly satisfied with the *Alchoran*) certain Traditions and Opinions of the ancient Philosophers : And several other Nations, as *Russians*, *Muscovites*, *Circassians*, and the like, retaining some few remembrances of their first Notions and Principles, make a farther addition to this ill compounded medley, which also receiving some difference and variety as they increased and were propagated, have multiplied to a number both unprofitable and tedious to search farther into.

C H A P. XIII.

Of the Dervises.

TIS commonly known and received, that the *Turkish* Religion is an absurd composition of the Christian and Jewish Rites ; in imitation of the former of which doubtless their Monasteries and Orders of Religious men were introduced ; most of which incline to a pretended mortification and strictness of life ; to poverty, and renuntiation of the worlds enjoyments, according





*The Prior over a Convent of
Pervises*



The Habit of Dervises



according to the devotion of Christians a thousand years past, whose Piety and exemplary lives drew Infidels to extract a rough Copy of their elevated Virtues.

I have been the more curious in making an exact enquiry into the Customs, Institutions, and Doctrines of the *Mahometan* Convents, because I find relations hereof sparingly scattered in other Books, and that obscurely without punctuality or certainty: But I shall promise my Reader to deliver nothing herein, but what I have good Authority for, and taken from the mouth of the most Learned of their *Seigneurs* or Preachers, which are the Heads or Superiors of these Societies.

The Doctors of the *Mahometan* Law inform me, that their Religious Houses and Institutions, are as ancient as *Mahomet*, from whom general Orders and Instructions were derived for their economy, first to his Disciple *Habis*; but our *Turkish History* and other Records make no mention of these Monasteries, till within these three hundred and fifty years, in the time of *Orcbanes*, second King of the *Turks*, who is famed to have been the first Founder of Houses of these Orders.

Those of the *Mahometan* Faith, who first framed Rules and Institutions for these Religions, were two, viz. *Chalvettee* and *Nackybendee*, which after *Mahomet* are esteemed the two fountains from whence other Orders are proceeded, which are these following; from *Chalvettee* are derived

Nimesulobi from *Nimetusla*
Kadri from *Kadri*
Kalenderi from *Kalendar*
Edbemi from *Edbem*
Hizrevi from *Hizar*
Bektaffer from *Bektafsi*.

} The first Founders and Masters of these Orders.

From Nacksbendee proceed only two, viz.,
 1. From Ebrubaree from Ebrubbar. Their Original Foun-
 Mevelevee from Mevalava S ders.

These several Orders we shall distinctly touch upon,
 beginning with the *Mevelevee*, which though set down
 here last; yet because for fame amongst the *Turks*, they
 are the first we shall most largely and particularly treat
 of them.

The *Mevelevee*, otherwise and most commonly
 named *Dervise*, which word signifies Poor and re-
 Their Su- nouncers of the world, have their chief and Superior
 perior. foundation in *Iconium*, which consists of at the least
 four hundred *Dervises*, and governs all the other Con-
 vents of that Order within the *Turkish Empire*, by
 virtue of a Charter given them by *Ottoman* first of the
Mabometan Kings, who out of devotion to their Reli-
 gion once placed their Prior or Superior in his Royal
 Throne, because having been his Tutor, and he who
 girted on his Sword (which is the principal Ceremony
 of Coronation) he granted him and his Successors
 ample Authority and Rule over all others of the same
 Profession.

Their Po- stures. They pretend to great Patience, Humility, Modesty,
 ftures. Charity, and Silence in presence of their Superior or
 others; their eyes are always fixed downwards, their
 heads hanging towards their breast, and their bodies
 bending forwads.

Their Cloath- ing. Their Shirts are of the coarsest Linnen can be made,
 with a White Plad or Mantle about their shoulders:
 but most wear a loose kind of Garment made of Wool
 at *Iconium*, or in *Anatolia*, of a dark colour; their Caps
 or what they wear on their heads, is like the Crown of
 a Hat of the largest size, made of coarse *Camels* hair of
 a whitish colour; their Legs are always bare, and their
 Breasts open, which some of them burn or scar in
 token

token of greater devotion : they wear also a Leathern Girdle with some shining stone upon the Buckle before; either of Marble or Alabaster, Porphyry, Ivory, or something that makes a great shew or lustre.

Besides their Fast of *Ramazan*, they keep a weekly Fast on every *Thursday*, on which day none, unless for some indisposition of health, or other lawful cause, hath license to eat until after Sun-setting.

Their
Fasts.

Every *Tuesday* and *Friday* the Superior of the Convent makes a Sermon or Exposition of some Verses in the *Alcoran*, or out of the Books wrote by their Founder, or some other prime Doctor of the *Mahometian Law*; after which is done, the *Dervises* with marvellous modesty and reverence bowing to their Superior, begin to turn round, some of them with that swift motion, that their faces can scarce be seen ; a certain Pipe made of a Cane, sounding all the time of this motion ; and on a sudden when the Musick ceases, they all stop with that exactnes and firmnes, shewing no symptomes of a disordered or swyming brain ; to which having accustomed themselves from their infancy or youth, in some years that motion becomes as natural, with as little disturbance to their Head or Stomach, as to walk forward, or to use any other exercise which nature is delighted with. This Custom (they say) they observe with great devotion in imitation of their first Founder *Mevelana*, who for fourteen days together, and without taking any nourishment, used this vertiginous motion by a miraculous assistance (his Friend *Hamze*, or Companion, all that time sounding by him with his Flute or Pipe) untill at last falling into an extalie, he received strange Revelations, and Divine Commands for the institutions of this his Order: the Pipe they play on, they esteem for an ancient and sanctified sort of Musick, and to be that with which *Jacob* and the other holy Shepherds in the Old Testament praised God.

Their
turning
round.

It hath a doleful melancholy sound ; but their constant exercise and application thereunto makes it as Musical as can be imagined in such an instrument : the best of those Canes are esteemed to come from *Ionia*, and are of twenty five Dollars price. But this sort of devotion with instrumental Musick, is by *Turky* themselves disputed against, denying that their Founder, who was so spiritual a man, did ever institute, or himself use Musick in his turning round, because the *Alchoran* expressly forbids all devotion and service of God with Musick, but only with the natural and living voice ; And that is the reason, why in calling their people to Prayers they use no Bells, but only the voice of a man ; and for this cause I remember, that in my time Prohibitions have been made by publick Authority against this practice of the *Dervises*. But they on the contrary, alledging *David's* example, and his Dancing before the Ark as Arguments for their Musick and Giration, have by the help of several persons in power, many of them being greatly affected with their devotion, maintained from time to time this Custom and Institution of the first Founder of this Order, notwithstanding that one *Vanni Efendi*, a great Seigh or Preacher, esteemed as a knowing person by the Grand Signior and all the Court, hath by his Authority endeavoured to reform this Corruption (as he calls it) amongst them.

Their Profession They profess Poverty, Chastity, and Obedience, like Capuchin Friers, or other Orders of St. *Francis* ; but if any have not the gift of continence, he may obtain Licence to leave his Convent and marry ; but of these, they observe that none ever thrived or lived happily with contentment that renounced this Dedication to Gods Service.

Their Employment. The Novices serve in the most servile Offices, and in time others supply their places ; they lie as companions two together in a Cell, some of which employ their

their time in learning to Read and Write in *Turkis*, *Arabick*, and *Persian*; but most yield to their slothful temperament to which they are naturally addicted: but because the nature of man is restless, and must employ it self either in good or bad actions; most of these associates exercise some kind of Legerdemain, or tricks to amuse the minds of the Common people; and some really apply themselves to Sorceries and Conjurations by help of familiar spirits. *Babegumis* tells strange Stories of one with whom he was acquainted, that he would strike a stone of great weight and bigness against his bare breast with that force and violence as were sufficient to knock down an Ox, or break the bones of the stoutest Gyant; and that the same man he hath seen take an Iron Bar red-hot from the fire and hold it in his mouth, and though the spittle and moisture of his mouth hissed with the heat, yet he seemed to take it thence again without the least hurt or burning imaginable.

This sort of people of all other *Turks* addict themselves to drink Wine, Strong-Waters, and other intoxicating Liquors; and eat *Opium* in that quantity, by degrees using their bodies thereunto, that no Mountebank or *Misbridates* himself, who was nourished with Poyson, are capable to digest half that proportion that these men will do; the effect of which is at first, like men drunk or mad, to raise their spirits to a sort of distractèd Mirth, and afterwards when the subtle vapours are consumed and spent, and a dull stupefaction overcomes them, they name it an extasie, which they account very holy and divine in imitation of their first Founder, who was often observed to put himself into this condition; and therefore what helps may be found to excite Mirth or distraction, is lawful and allowable in this Order.

There is a famous Monastery of these in *Egypt*, invoking for their Saint one *Kederlee*, which by the

Stories they tell of him should be St. George, in conformity with whom all other *Dervises*, maintain a Reverent esteem of this Saint, affirming that in his life he was a valiant Horseman, killed Dragons and all sorts of venomous beasts; and now being departed this life, God for preservation of good men hath given him power to deliver such as, being in distress, invoke his assistance; especially those who are at Sea, and at the point of shipwreck; and that he with an extraordinary swiftness of motion flies from one part of the World to another in the twinkling of an eye, and seasonably comes in to their succour. These by vertue of that blessing *Kederles* confers upon them, pretend to charm Serpents and Adders, and handle them as familiarly as we do the most innocent and domestick creatures; which Art, as I have heard from good Authority, is not peculiar in Egypt only to *Dervises*, but to other men who are said to be naturally endued with a vertue against the poysinous bites of Vipers and other venomous Beasts; who putting great numbers of them into a bag together, do cull and sort them out with their hands, as one would do Worms or Muscles; and others with a word charm & expels from moving as they crawl along the Banks of Nile, which gifts these men pretend to inherit from their Parents, and others to posses in reward of their vertues and Sanctity. This sort of Egyptian *Dervises* have Sainted the Horse of St. George, and have seated him in Paradise with the other three beasts in high respect and esteem amongst the *Turks*, viz. the *Asl* on which Christ rode, the *Camel* of *Mahomet*, and the *Dog* of the *Seven Sleepers*. *These*



A Sort of Dervise that Travels the World.

These *Dervises* have Monasteries in the most famous places of the *Turkish Empire*, which serve the travelling Pilgrims of this Order for Inns and places of entertainment: for they above all other Religious *Turks*, journey and travel from one place to another, where the *Mahometan Religion* is professed, under pretence of preaching and propagating their Faith; and thus they travel upon Charity of their Monasteries and Alms of others into *Perse*, *China*, and the Dominions of the *Mogul*, by which means they become the best Spies and Intelligencers of any that are found in the Eastern parts of the World.

I remember at *Adrianiopolis* to have seen the Ruine of one of these Monasteries situated on a pleasant hill, and in good Air, that overfies the whole City and Plains round abouts, which upon enquiry I understand was demolished by the famous Vicer *Koperli*; because it was discovered to be a rendezvous of the lewd Women of the Town, and a Stew where the young Gallants debauched the Wives of the richest *Turks*, to whom their Husbands had given liberty in honour to the Sanctity of the place, to be often present at the devotion of the *Dervises*; but their way of practice being too publick and scandalous, the Foundation of their House by the command of the Vicer was razed to the ground,



CHAP. XIV.

of the Order of Religious Turks called
Ebruharee.

His Order of *Ebruharee* was first instituted by their Founder and Institutor *Ebruhar*, from whom they have their denomination, who herein followed the Precepts and Rules of his Master *Nasibende*, from whom in like manner the Order of *Mevlethes* or *Dervishes* are derived: for the better understanding this sort of people, the Reader may take this following, as an authentick discourse relating to their manners and original, which I shall deliver *Verbasim* as given me in writing by one esteemed Learned amongst the *Turks*, and was a *Hudj* or Pilgrim, and made it his busines to inform me of this Sect. *Sultan Bajazet*, said he, in the year of *Mahomet* nine hundred and eleven, erected a *Misob* and Convent in *Constantinople*, dedicated to this holy *Emir Ebruhar* (that is of the Race of *Mahomet*) upon whom rest the mercy of the Creator. This man both extrinsically as to appearance in the World, and intrinsically as to his devout soul, was famous and renowned for the Miracles he worked; on which *Fabrick Sultan Selim* afterwards bestowed a Fountain of water.

This *Ebruhar*, Scholar of *Nasibende*, taking into his Company the assistance of *Abdulla*, and *Ilabi*, and *Uefa*, Preachers and Heads of other Convents, came out of *Asia* to propagate their Doctrine in *Europe*.

Their actions were governed with Meekness, Gravity, and Silence; and laying aside all superstitious Worships, they exercise themselves in pious actions & their

their discourses amongst themselves were nothing in relation to the things of the world, but of Matters relating to a future life.

These poor Religious fast for the most part on *Mundays* and *Thursdays*; and both they and those devoted to their order abstain from all meats that carry with them any fetulent or ungrateful smells, and in this manner these devout people exercised in abstinence and a moral life; and swallowed up or transported with the illumination of God, and attending to their daily prayers, Commemoration of Gods mercy, and other Offices of devotion, acquire a holy disposition and preparation for Celestial glory.

As to the Holy *Emir Ebrbubar*, whose Mysterious life may God sanctifie to us; he was nourished with Bread made of Barley, Oyl of Olives, Honey and Grapes, and abstained from all things of a strong scent or favour, he eat but three times a year, giving himself contiguallly to Fasting and Prayer; he was a man of great Sanctity, full of Divine Revelation, his attractive vertue was grateful to all, to his Ecet from diverse Countries were many diseased persons brought; which afterwards returned sound and healthful to their own homes; all which is the relation of my Doctor and great admirer of the *Mabometan* Religion.

In commendation of the religious of this Order, are these Verses in the *Persian Tongue*.

Gher bakiki iabi der geban bulendi
Nakicibendi Kluu Nakicibendi; that is,

If thou wouldst find in the world one accomplished as a true *Heroe*, make thy self a *Nakicibendi*, who is the true pattern of a Servant of God.

And notwithstanding this great pretended purity and sanctity of these men, they are yet by the generality esteemed Hereticks in the *Mabometan* superstition,

on, because they judge themselves not obliged to the Pilgrimage of Mecha; by reason of their pretended purity of soul and Seraphick Raptures, which elevate them above the world, and enable them in their very Cells to be present, or have a clear Prospect into their Holy Mecha.

C H A P. XV.

Of the Nimetulahi.

One sort of those who are accounted in the number of Chalvetti is the *Nimetulabi*; they had their beginning in the *Hegira* or year of *Mahomet* 777, and their denomination from one of that name, famous for his Doctrine and severity of life in the time of *Sultan Mahomet*, Son of *Bajazet*, called by the *Turks Ilderim*, or the Son of Thunder; He was an excellent Physician, and renowned for his vertues amongst the Vulgar; for better knowledge of his Life and Doctrine, the Reader may take notice what one of this Order related to me in admiration of his Master.

He was one, said he, who preached and published the truth, mortified his body, followed not the affections of the carnal Appetite, knew the intrinck nature and Quiddity of all Creatures, rendred continual Prayers and Praises to his Creator; and so long renounced himself entirely to speculation, until he arrived to the Ravishment of Extasies and Raptures, in which he oftentimes obtained the happinels to discourse with God.

He eat of all those things which God made lawful for humane nourishment, without observation of Fastes or strictnes in Diet, but day and night continued in his

his prayers and devotions : whilst he slept he extended not his feet like the beasts of sense, who eat Corn and Hay in the Stables ; sometimes the fear of God made him tremble, and his countenance became melancholy and affrighted with the apprehension of his Majesty. And to this perfection none ever arrived, nor to that intimate knowledge of the divine Secrets.

The Professors of this Order assemble every *Munday* night to praise the Unity of the Divine Nature, and celebrate the name of God with Hymns and Songs.

Those that would initiate themselves into this Order, are obliged to make a *Quarantine* first, or remain sequestred in a Chamber for the space of forty days, with twenty four drachms of Meat a day, during which time they see the face of God, the sublime Paradise, and praise the Creator and Framer of the Universe ; at the expiration of their term, they are taken forth by the rest of the Fraternity, who taking hands dance in a *Morris* ; in which Vagary, if any Vision appear to the Novices from God, they throw their Cloaths behind them, and fall flat with their faces on the ground, like men astonished or strook with an Apoplexy, until such time as the Prior or chief of their Order coming and making Prayers for them, they return by degrees to their sense again, and taking them up with their eyes red and distorted, they remain awhile like men drunk, distracted, or stupid ; but afterwards their scattered spirits being better collected, the Prior demands in secret their Visions and Revelations, which they communicate to him, or some other serious and grave person well instructed in the Mysteries of their Profession.

in regard about greater calamities to themselves
and others, than all known before, again
advancing and multiplying him self by his power
of grace, though he had no discourses
soever of mine, yet hee had indeede written books
which are still to be seen, distinguishing
himselfe from such as do exalt themselves over
CHAP. XVI.

Of the Kadri.

This is another of those six Religions which are derived from *Chaluesi*, which had one *Abdul Kadri Ghissari* for its first Founder, a man greatly admired for his wisdom and abstinence, whose Sepulchre is found without Babylon, to which place many of those who enter into the Regular Orders of these Convents make their Pilgrimages.

Those who enter into this Religion, must perform their Novitiate with degrees of Abstinence and Fasting; wherefore when first they take the profession upon them, there is bestowed upon them a small Cudgel made of the Wood of a Willow, weighing when fresh and green four hundred drachms, which they are always to carry about them hung at their Girdle; by the weight of this they take their daily allowance of bread, until such time as the Wood becoming exceeding dry, is also much the lighter, and so according as the weight thereof lightens, their proportion of Bread diminishes.

Besides their Prayers of five times a day, to which all *Mahometans* are bound, they are obliged to spend the whole, or best part of the night with turning round at the sound of a little Pipe, and to utter this word, *Hai, Hai*, which signifies Alive, being one of the Attributes of God: and this they do in imitation of the Custom used by their Founder, who is said to have pronounced this word *Hai*, so often, and with that vehemency, that the vein of his breast bursting, the bloud gushed out upon the Wall, and made the word *Hai*. Wherefore all his Disciples to follow the example

example of their Master, taking hands together in a ring, repeat this word, *Hai, Hai*, with so much violence, and so often until they fall on the ground without breath or life; those who last out longest carry off the dead from the Chamber, and lay them to recover their spirits after their strained exercise; and this they do every Friday night. Every one of these are obliged once in the year to a retirement of forty days, in a little Cell free from all company or conversation, during which time they are wholly to give themselves to meditations, and to observe their dreams, and so recount them to their Superior, who studies the interpretation of them, and from them Divines of future things.

They have many times license from their Superior to be drunk, or intoxicate themselves with *Aqua vita*, *Opium*, or any stupifying Drugs, to be better able to perform with more spirit and vehemency their mad Dance.

These fellows are of a refined Wit, notable Sophisters and Hypocrites; their secrets they reveal to none but those of their own profession, by which means they are subtil to cheat those of other Religions.

They are not debarred from the liberty of Marriage, but if they do marry they are excluded from the Convent; and may wear any sort of habit, yet for distinction sake they wear Black Buttons; those that live in the Convent, carry a certain white Plad of a coarse Cloth, their Heads with hair unshaven, without Caps or other covering, and their feet bare. These are called *Kadri*, and have a Convent at *Topbana* in Constantinople.

The Founder of this Order, called, as we have said before, *Abdul Kadir Ghilan*, was born in the Hegira or year of *Mabomes* five hundred sixty one, and died in the year six hundred fifty seven; he was esteemed both

both a Lawyer and a Philosophers his Master or Instructor was *Abdul Mumin Gazeli*, who composed two Books, one called *Mugrib*, or the Arabian Grammar, and another called *Andalus*. At that time that *Helakin*, Son of *Gengbiz Han*, came to *Babylon*, he caused him to kill one *Alikami*, then Vice-King of that City, for being of the Persian Sect, called by the Turks *Rafizi* or Hereticks, because they reject *Abubecher*, *Omar*; and *Osman*, as Apochryphal Writers, and attribute not to them that honour of Holy men, which is given by the Turks.

The Prior or chief of the Convent of this Order teach their Disciples a certain Prayer, which they whisper in their ears that it may not be overheard or known by others; this they are obliged to repeat every moment with little intermission; unless at times set apart for the offices of nature; and boast that it hath so much of efficacy in it, that by the vertue thereof they obtain the enjoyment of divine Visions and Revelations.

Their posture is, like other religious *Mahometans*, to sit with their heads hanging down, and their Noses in their Breasts, which they call *Murakabe*; the better to keep them from distraction or wandering thoughts, during their contemplations of heaven, and the vanity of satisfying the carnal appetite.

Amongst the many Miracles that the followers of this Order recount of their Master, one is this, That coming once to *Babylon* to inhabit amongst the other superstitious persons and *Santones* of that City, they hearing of his approach went forth to meet him, one of them carrying in his hand a dish filled with water; from whence they would infer, that as that dish was full to the brim so as to be capable of containing no more, so their City was so replenished with Learned and Religious persons, that there was no place to receive him: Whereupon this subtle Sophister studying

to confute this Hieroglyphick, whereby they would excuse the courtesie of due Hospitality, stretching his arms first towards Heaven, and then bowed down and gathered a Rose leaf which he laid on the water, which before had filled the dish: by which piece of ingenuity, he not only confuted the Parable of the Churlish Babylonians, but also so took with them, that they registered it as a Miracle of wisdom, and bringing him into their City with triumph, made him the Superior of all their Orders.

CHAP. XVII.

Of the Order of Kalenderi.

THIS ORDER may rather be termed the Sect of Epicureans, than men retired to mortifie their appetites, and deny the world, as all other of the religious and regulated *Turki* pretend; but yet this sort of Fanaticks pretend to Religion by a different way of Libertinism and looseness in their conversation; which they act so publickly, that they are not ashamed to professe their institution and Customs to be after this manner.

In the time that Mahomet Mansur, Son of Melkaziz Oboma the Son of Silabdin, being ready to resign up his last breath, bequeathed to his Son Mahomet Melik Kiamel the Government of Cairo, and all the other parts of the Kingdom of Egypt: Damascus and Jerusalem to his Son Isha Melik Meazin and Diarbekir; to his third Son Esobrefmusa; There lived a certain Samzone, who always mentioned the name of God with the sound of his Pipe, and with that Musick recreateth himself day and night, not after a cheerful and merry humour, but with sad and melancholy Tunes, accom-

panied



a Santone or Holy man

panied his Pipe with Tears and Sighs. He was an excellent Musician, and a deep Philosopher, endued with those supernatural vertues as enabled him to work Miracles clear, and notorious to all the world ; he was a *Hermite*, called in *Arabick Abdal* ; went with his head bare, and his body full of wounds, without Shirt or other Cloathing, besides a skin of some wild Beast thrown about his Shoulders ; at his Girdle he wore some finely polished stone ; on his Wrists, instead of Diamonds or Stones of value, he wore counterfeit Jewels, which carried a lustre and fair appearance with them ; this man was called *Santone Kalenderi*, who was continually singing *Arabick Sonnets*, and according to them Musical Airs, making also harmonious compositions so artificially, that he seemed another *David*. But how strict and sober soever this *Santone* was, his Disciples or Proselytes are of another temper, being wholly given up to jollity and delights, they banish all kind of melancholy and sadness, and live free of cares, passions, or torments of the mind, and have this saying amongst them, This day is ours, to morrow is his who shall live to enjoy it ; and therefore studiously attend to lose no moment or least part of their pleasure, but consume their time in eating and drinking ; and to maintain this gluttony they will sell the Stones of their Girdles, their Ear-rings and Bracelets. When they come to the house of any rich man or person of Quality, they accommodate themselves to their humour, giving all the Family pleasant words, and cheerful expressions to perswade them to a liberal and free entertainment. The Tavern by them is accounted holy as the *Moscb*, and believe they serve God as much with debauchery, or liberal use of his Creatures, (as they call it) as others with severity and mortification. And the *Turks* say, That in the Hegira 615, the Christians became Masters of *Jerusalem*, by reason that the Institutor of this Order of

the

the *Kaleuderi*, who had a chief hand in the Government of the City, was found drunk when it was assaulted.

CHAP. XVIII.

of the Edhemis.

The original Founder of this Order was one *Ibrahim Edhem*, concerning whom the Disciples themselves, or Followers recount things very obscurely, and tell us Stories that his Father was a Slave and *Abasine* by Nation, and went one day under the Fort *Horanah* to discourse with *Ibnimelik* King of *Cairo*, that he was a man very comely, facetious and sober in his carriage, always desiring to please God, continued in the *Moschs* reading the *Alchoray*, and in Prayer day and night with his face prostrate on the ground, and often repeating these words :

" O God, thou hast given me so much wisdom, as
" that I know clearly that I am in thy direction ;
" and therefore scorning all power and ambition, I
" resign my self to the speculation of Philosophy and
" a holy life.

His Servants seeing this his devout way of living, applied themselves to the imitation of his Admiralty, and abandoning all greatness and vanities of the world, applied themselves to solitude and mortification ; their superfluous garments they bestowed on the Poor, giving to those whose necessities required them.

Their food is Bread made of Barley, and pray frequently with Fasting, and their Priors apply themselves much to a faculty in Preaching.



A Religious man of the order of Edhem.

Their principal Convents are in Cities of *Perſia*, especially *Chorasan*.

Their Cloathing is of a coarse thick Cloth; upon their heads they wear a Cap of Wool, with a Turban round it, and about their necks a white Linnen Cloth striped with red. In the Desarts they converse with Lions and Tigers, salute them and make them tame, and by the miraculous power of divine assistance entertain discourse with *Enoch* in the Wildernes; This and many other wild discourses they make of this *Edbem*, but because there are but few of this Order in *Constantinople*, being most appropriated to *Perſia*; I could not receive so particular an account of their Rule and Institutions, as I have done of others.

CHAP. XIX.

Of the Order of Bechtasse.

The original Founder of this Religion is of no ancient Memory or standing, nor had his Birth or Education amongst the *Santones* of *Arabia*, from whence most of these superstitious pretenders have had their beginning; but one of those that was an Army Preacher, that could fight as well as pray, of whom my learned *Hogia* gives me this account.

In the time (says he) that the Warlike and Victorious Sultan Amurath passed with his Army into Servia, and overcame Lazarus, the Despot of that Country, and slew him in Battel, Bechtash was then Preacher to Amurath; who amongst other of his admonitions forewarned him of trusting the Servians; but Amurath out of his courageous spirit, relying on his own wisdom and force, admitted a certain Nobleman, called Vilvo, upon pretence of doing

vid. Chap.
20. lib. 1.

him damage, to approach near him and kiss his hand, who having his Dagger ready and concealed, stabbed Amurath to the heart, and with that blow made him a Martyr. Becktash knowing that this treacherous death of his Prince, must needs also be the cause of his, for being so near his Person, and prophesying of this fatal stroke, sought not to prevent it, but made preparations for his own death. And in order thereto provided himself with a white Robe with long Sleeves, which he proffered to all those which were his admirers, and Proselytes, to be kissed as a mark of their obedience to him and to his institutions; from this action the custom hath been introduced of kissing the Sleeve of the Grand Signior.

The Religious of this Order wear on their heads white Caps of several pieces with Turbans of Wool, twisted in the fashion of a Rope, they observe constantly the hours of Prayer, which they perform in their own Assemblies, they go Cloathed in White, and praise the Unity of God, crying, Hu (which is, may be live) and by these means obtain the grace of God.

This Santone hath many millions of Disciples and Followers; now all the Janizaries of the Ottoman Port are Professors of the same Religion. This Becktash at his death cut off one of his Sleeves, and put it upon the head of one of his religious men, part of which hung down on his shoulders, saying, after this, you shall be Janizaries, which signifies a new Militia, and from that time began their original institution, so this is the reason why the Janizaries wear Caps falling behind after the manner of sleeves called Ketcha. This Hagi Becktash was a person exceedingly attractive in his conversation, bold to admiration, a man of great worth, and Majestick in his comportment, he was buried in the City Kyr, where they have many Convents and Religious followers, who always praise and adore God: And thus far my Hogia informs me.

But whatsoever he says, this Order is the most abhorred in the world by the *Cadizadelis*, because that *Becktaſh* left it to the free will of his Disciples, either to observe the constant hours of Prayer or not; by which, great liberty and licentiousness is entered amongst the *Janizaries*, who are, Souldier-like, not over-zealous or devout in their Prayers, little attendant to the Offices of devotion. In some Songs which this *Becktaſh* is said to have composed, it is often repeated, that none hath known God, because none hath seen him: And for this reason the most zealous *Mahometans* call the *Janizaries Keferesis*, which signifies without faith; and a certain *Mufti*, called *Ebusund*, delivered his Sentence or *Fesfa*, to the question demanded him; if a *Musselman* or Believer should say to a *Janizary*, thou art a *Pagan*, what punishment he should merit by the Law? He replied, that a man is an Infidel, who holds a *Janizary* for a true Believer.

Some Friars of this Order of *Becktaſh* do in all publick shews and solemnities march near the person of the *Janizar Aga*, crying continually, *Ha, Ha*, with their Daggers drawn. They are a most licentious sort of people, much given to *Sodomy*, for which the ignorant and loose sort of *Janizaries* are willingly their Disciples; and are now grown into that vast multitude, as is almost impossible to extirpate them or their vices; though corrosives are laid to eat away this Gangrene in the Militia, which goes creeping on with an unsensible pace; as we shall discourse more largely in the next Book of the *Turkish Militia*.

CHAP. XX.

Of the Order of Herewi or Hizrevi.

IN the time of *Orchanes*, the second King of the *Turks*, who governed thirty five years, and Reigned eighty three, and died in the *Hegira* of *Mahomet* seven hundred and sixteen; there lived in *Prusa*; then the Regal Seat, a famous *Saint*, called *Herewi*, who used to walk up and down, and as an act of charity to buy the Livers and Lights of Beasts to feed Cats and Dogs; he professed poverty and severe mortification with Tears and Sighs, which he acted with that servency that the Angels leaving Heaven, came to be witness of his holy penance. The fame of which moved *Sultan Orchanes* to discourse with him, and to know the Story of his past life; which he smiling began to recount, and told him, that he formerly was a King derived from the Line of *Mahomet*, had compassed with his Arms the Rivers of *Nilus*, *Euphrates*, and *Tigris*, had governed Provinces with his Sword and Scepter, had been gloriously and triumphantly adorned with precious Stones and glittering Arms, and had made the world tremble at the very mention of his name. But at last considering the vanity of this world, he resolved on a solitary life, and to renounce all the follies and small satisfactions of Riches and empty honours. At which saying, *Sultan Orchanes* was amazed, and said, We ought not to despise those who under the guise and appearance of mad and distracted persons wander through the world; for their virtues are rare; and in this man particularly I discover so much of sanctity, that I judge myself unworthy the name of one of his servants. And this

this is the reason, why Fools and Frantick people have ever since been had in honour and reverence amongst the *Turke*, as those whom Revelations and Enthusiasms transported out of the ordinary temperament of humanity: *and he was a good and ablid of*
This Heresi was very learned and experienced in Chymistry; and to those who professed his Order, and entred into the regular life of his Religion, instead of Asperges he bestowed Gold; he wore a green Vest; and lived very abstemiously; he mendied his own cloaths, and dressed the Diet for his Convent. He endow'd many Moyses and several Hospitals of Charactie at Grand Cairo and Babylon. His Sepulchre is at Prusa, which is greatly visited by Pilgrims, and adorn'd by the Bounty and Munificence of those who reverencie the Memory of this holy Saint.

This is the best relation I could procure from one of the Sheiks or Preachers, and one that was Prior of this Order, whose example, as the original Copy, others of this Order imitate. They have a Monastery in *Constantinople*, as all the others before mentioned, besides which in this Capital City, nor in any parts of the Turkish Dominions in Europe, have I observed any *Tekke* or Monastery, where *Turks* profess to lead a Religious life, but is one of the Orders before mentioned; some others there may be about *Babylon* and *Egypt*, and remotest parts of *Asia*, whose names and constitutions I have not repeated here, who have (as I am informed) somewhat more of ridiculous and superstitious Worship amongst them than I have declared in the account I have given of those I have been acquainted with in the parts I have travelled; yet it is observable they all of them pretend to poverty, as the nearest way to arrive to the happiness of Paradise; but with their poverty (as I have seen in some of their *Tekkes* where I have been, especially those removed from Cities, they mix so much negligence in their living,

not

not caring for neatness in their Houses, but leave all things in a disorderly and confused manner, as testifies their laziness as well as poverty; and are not like the Cells of *Capuchins*, who having nothing to attend to besides their Prayers and Gardens, improve all things with that advantage, as graces Poverty, and convinces the World that in a moderate enjoyment of it there is more satisfaction, than in those vexations which attend the disposal and government of heaps of riches, and the satiety of opulence and plenty. It is worth noting also, that on the Monuments of *Saintones*, and in the Gardens, or before the Gates of these Religious, there is always some ridiculous adornment, such as agrees with the fancy of Bedlams; as Crown-ing the Hearse of the dead with Beads, and Horns, and Ribbons, and pieces of Tinsel, &c. and their doors with the like; accounting it a chief disposition to Divine Service to have a mind endued with an humour inclining to the fancy of Hypocondriacal or distract heads, so that I shall not enlarge farther in this Discourse, nor to glut my Reader with so insipid and Fulsom a subject.

CHAP. XXI.

Of Marriages and Diverses, and how far Concubinage is indulged amongst the Turks.

The state of Marriage is accounted both honourable and holy amongst the *Turks*, by which the race of Mankind is best increased and maintained; yet the Priest, as I may call him, or their Church-man, hath the least hand in the Solemnity; the matter as an action wholly civil, is performed before the *Cadee* or Judge; not unlike the manner practised in *England* for



The Habit of the Women in Constantinople.

Admiral totell to greate blyssowme he wold to
ende his mayverg ar bus resmonowm to goitale
stulwage.

for some few year, according to that absurd Act of Marriages by a Justice of Peace ; and is in the nature of a Recognisance, whereby the Husband doth personally oblige himself before the Judge to take such a Wife, and in case of his Death or Divorce, to endow her with a certain Estate to remain to her own disposal. The woman is not there present, but appears by her Father, or some of her nearest Relations, and is afterwards by a great attendance of Women brought covered, sitting astride on Horse-back under a Canopy to the Habitation of her Bridegroom, who remains at the Gate with open Arms to receive her ; there is great Rejoycing and Feasting hereat, the night before she is brought to the Company of her Husband ; but when the precedent Ceremonies to the Marriage are performed and compleated, the House is all silent, and she is brought into the Bride-Chamber by an Eunuch (if she be of Quality) if not, by some Women of near Relation, and delivered to her Husband, who is himself to unty her Drawers, and undress her for his bed, not unlike the custom amongst the *Romans* of *Zonam solvere*.

Polygamy is freely indulged to them by their Religion as far as the number of four Wives, contrary to the common report, that a *Turk* may have as many Wives as he can maintain ; Though *Mahomet* had nine Wives, and *Hali* had fourteen, as being men more spiritual and of a more elevated degree, had greater priviledges and indulgences for carnal enjoyments.

This restraint of the number of their Wives is certainly no Precept of their Religion, but a rule superinduced upon some politick considerations, as too great a charge and weakning to mens Estates, every one that takes a Wife being obliged to make her a Kabin or Dowry, as we have said before; or else for better Regulation of the oeconomies, and to prevent and abate somewhat

somewhat of the Jealousies, Strifes, and Embarrassments in a Family, which must necessarily arise between so many Rivals in the affection of one Husband who is obliged by Law and Covenants, to deal and bestow his benevolence and conjugal kindness in an exact proportion of equality. And lest this confinement to a certain number of Wives should seem a restriction and impeachment of that liberty and free use of Women which they say, God hath frankly bestowed on man; every one may freely serve himself of his Women Slaves, with as much variety as he is able to buy or maintain; and this kind of Concubinage is no ways envied or condemned by the Wives, so long as they can enjoy their due maintenance, and have some reasonable share in their Husbands bed, which once a week is their due by the Law; for if any of them hath been neglected the whole week before, she challenges *Thursday* night as her due, and hath remedy in that case against her Husband by the Law; and if she be so modest as not to sue him for one weeks default, she is yet so ingenious to contrive a supply of her wants: And whereas these Women are Educated with much retiredness from the conversation of men, and consequently with greater inclinations towards them, and with no principles of virtue, of moral honesty or Religion, as to a future State relating to the rewards or punishments of their good or bad actions; they are accounted the most lascivious and immodest of all Women, and excel in the most refined and ingenious subtleties to steal their pleasures; And as in Christendom the Husband bears the disgrace and scandal of his Wives incontinency; here the horns are by the Vulgar adjudged to the Father, Brothers, and Kindred; the blood of her Family is tainted and dishonoured, and the Husband obtaining a Divorce, quits himself of his Wife and dishonour together.

No question but the first Institutor of this easie Religion, next to the satisfaction of his own carnal and effeminate inclination, and this taking freedom amongst his Disciples; his main consideration was the encrease of his people by *Polygamy*, knowing that the greatness of Empires and Princes consists more in the numbers and multitudes of their people, than the compass or large extent of their dominions. This freedom (if it may be called so) was granted at the beginning of the world for the propagation and encrease of mankind; and the Jews had that permission and indulgence to their loose and wandering affections, and we read that the Eastern parts of the World have abounded with Children of divers Mothers, and but one Father; and that ordinarily a Great Personage in Egypt hath been attended with a hundred lusty Sons in the field, proceeding from his own Loins, well Armed, and daring in all attempts of War. But yet this course thrives not so well amongst the *Turks* as formerly; whether it be through their accursed Vice of *Sodomy*, or that God blesses not so much this State of life, as when the paucity of Mankind induced a sort of a necessity and plea for it.

But chiefly through the irreconcileable emulation and Rivalry which is amongst many Wives, those Witchcrafts and Sorceries (which in this Country are very frequent) are prepared against the envied fruitfulness each of other, that either they make an Abortive Birth, or otherwise their Children pine and mācerate away with secret and hidden charms, by which means they are now observed not to be so fruitful and numerous, as is the Marriage-bed of a single Wife; nor is the Family so well regulated, and orderly as under the Conduct and good Huswifery of one Woman, but contrarily, filled with noise, brawls, and dissentions, as passes the wisdom of the Husband to become an equal Umpire and Arbitrator of their differences,

differences, which consideration restrains many, though otherwise inclinable enough to gratifie their Appetites from incumbring therthelves with so great an inconvenience ; and I have known some, though childless, have adhered to a single Wife, and preferred Quiet and Repose before the contentment of their Offspring.

The Children they have by their slaves, are equally esteemed with those they have by their Wives ; *Neque vero Turcae minus honoris deferunt notis ex concubinis aut pellicibus quam ex uxoribus, neque illi minus in bona paterna iuris habent,* Busbeq. Ep. 1.

But yet with this difference in esteem of the Law, that unless the Father manumisses them by his Testament, and confers a livelihood upon them by Legacy, they remain to the Charity of their Elder Brother that is born from the Wife, and are his Slaves, and he their Lord and Master ; and it is with them, as in the Civil Law, *Partus ventrem sequitur* ; So that from the Loins of the same Father, may proceed Sons of a servile and ingeniuous condition.

There is also another sort of half Marriage amongst them, which is called *Kabin*, when a man takes a wife for a Month, or for a certain limited time : and an agreement is made for the prize before the *Cadet* or Judge : and this Strangers oftentimes use, who have not the gift of Continency, and are desirous to find a Wife in all places where they travel, and is the same which they term in *Spain* to be *Emancibado*, or *Casado de Media Carts*, only the act there is not made allowable by the Laws as in *Turkey*.

There is another sort of Marriages commonly used amongst the *Turks*, (if we may give it that honourable Title) which is the conjunction of an Eunuch with a Woman ; such I mean as are wholly disarmed of all parts of virility, do notwithstanding take many Wives, and exercise Lusts of an unknown and prodigious nature.

There is also one point or restriction of Matrimony in the Turkish Religion which is observable; that is, a *Mahometan* may marry himself with what Woman soever, though esteemed an Infidel, as a Christian, Jew, or any other different profession, so it be of those who are of a Learned Religion, of which Books are wrote to defend and maintain it; but such Women as are of a Religion which hath nothing in it of Learning, or of written Law, as the Sect of *Meiuzee*, who adore the fire, conserving it always burning in their Temples, and are to be found in the parts of *Perſia*, but principally in some Countries of *Mogul*; and also the Gipsie Women are prohibited (of which great numbers are amongst the *Turks* :) a Vagabond people without Law or Religion, but what is fabulous and ridiculous; and having no literature or knowledge amongst them, are reputed as abominable amongst the *Turks*.

And here the *Turks* upon occasional discourses of the severity and strictnes of the Christian Discipline in matters of Concupisence, telling them that no Copulation is allowable but in the marriage Bed, and that restrained and confined to one Wife, without the additions of Slaves to satisfie with variety the corrupted fancy; that the very thoughts of Lust and Concupisence pollute the purity of the soul; *And that whosoever looks on a woman to lust after her, commits adultery in his heart;* They presently deride these our Precepts and our Laws, which Christians not only by their actions and corrupted lives contemn and invalid, but Authority it self, not by a simple connivance only, but by indulgence and priviledges, foments and encourages persons walking contrary to that which is confessed to be an indispensable Law. For proof whereof, they mention the Stews of *Italy*, Whoredom made an allowable Trade and Profession, in *Venice*, *Naples*, and the City of *Rome*, and the *Cantoneeras* in

Spain,

Spain, and framed into a Politick body (as it is related and apprehended by the *Turks*) from whence Taxes and Impositions are raised: The *Turks* comprehend not the Politick grounds hereof, with which in *Italy* this Maxim is defended, nor is it fitting to produce the reasons, or argue it with them; since the benefit which accrues to the *Roman Church*, and the Profits that arise thence, being employed in maintenance of Gallies and Forces against Infidels, is the best can be said to hallow this permission; but it is an improper argument with a *Turk* to excuse this Licence and Authority to sin, upon considerations of being better able to War against the Professors of his Religion. And therefore the *Turk* will hardly be convinced but that this manner of Concubinage hath much more of Sanctity, Order, and Policy in it, as being free from Diseases and Foulness, than the wandring Lusts of Stews or impudence of *Courtesans* made bold and hard-fore-headed by concession of Authority.

*Pudet haec opprobria Nobis
Et dici potuisse, &c.*

Amongst all the priviledges that the *Sultan* enjoys above his Subjects, this one he hath less than they, that he cannot marry; but yet he hath as many Women as serves his use, though never so libidinous, or are requisite for the Ostentation and great Magnificence of his Court, according to the custom of the Eastern Princes, who placed a great part of their Pomp in the multitude of their Women. This disuse of Marriage in the *Sultan*, hath been a Maxim of State, and reckoned amongst the *Turks*, *Inter Arcana imperii*, from the time of *Bajazet*, until this very Age: the reasons hereof are diversly related. *Busbequius* saith, That *Bajazet* after the great Victory obtained against him by *Tamerlane*, to his other great Misfortunes and

Disgraces, had this one added, of having his Wife *Daffins*, whom he dearly loved, to fall into the hands of the Conquerour, whose ignominious and undecent treatment before the eyes of her Husband, was a matter of more dishonour and sorrow, than all the rest of his afflictions : so that ever since that time, the *Sultans*, to free themselves from being capable of that disgrace on occasion of like fortune, take no feminine Companion of their Empire in whom they may be more concerned than as in Slaves, or the loss of Goods, Riches, or Estate. But in my opinion, this policy is of a deeper reach and design than the considerations of matters so meerly possible ; for, as I have heard, the only sign and ceremony of a *Sultans* making a Wife, is the endowing her with Riches agreeable to her condition and quality, not called *Kabin*, which is *Dowry*, but *Pashmaluck*, or money for her Shoos ; which besides Presents, Jewels, and Rich Garments for her self, and great attendance, her Revenue ought to be equal to that of a *Valede* or Mother of the Grand Signior, which is four or five hundred thousand Dollars yearly rent ; so that were this custom in use, and meeting with the disposition of some Princes that are Amorous and Prodigal, the chief Revenue of the Empire would be expended in the Chambers of Women, and diverted from the true Channels in which the Treasure ought to run for nourishment of the Politick body of the Commonwealth. Besides, were it the custom for *Sultans* to take Wives, it would contract that main principle of Policy amongst them, of avoiding Alliances and far Relations of the Grand Signior abroad. And this was the principle reason of the murder of *Sultan Osman*, tenth Emperour of the *Turky*, contrived by the Rebellion and Toleration of the Souldiery : it being objected that he had Married a *Sultana*, whereby he had contracted Alliances contrary to the Fundamental Constitutions of the Empire.

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The tye and solemnity of Marriage, and the nature thereof amongst the *Turks*, is as before related: from which the Woman hath no way to unloose her self, whilst the Husband maintains her with Bread, Butter, Rice, Wood, and Flax to spin for her cloathing; the Law supposes her so industrious a Houswife as with her own labour to supply her self: there are some other points pleadable in Law for Divorce in behalf of the Woman, as impotency or frigidity in the Husband, and the like; but the man hath divers means to acquit himself, and can do it by several allegations; and may upon as easie terms, and on as slight grounds sue out his Divorce, as was permitted to the Jews in cases of dislike, or that she found no favour in his eyes.

There are amongst the *Turks* three degrees of Divorce, every one of which is made before the *Kadée* or Justice, and by him drawn out and registered. The first separates the Man and Wife only from the same House and Bed, the maintenance of a Wife being still continued; The second not only divides them in that manner, but the Husband is compelled to make good her *Kabin*, which is a Joynure or Dowry promised at her Marriage, so as to have no interest either in him or his Estate, and to remain in a free condition to marry another. The third sort of Divorce, (which is called *Ouch Talac*) is made in a solemn and more serious manner, with more rigorous terms of separation, and in this case the Husband repenting of his Divorce, and desirous to re-take his Wife, cannot by the Law be admitted to her without first consenting and contenting himself to see another man enjoy her before his face, which condition the Law requires as a punishment of the Husbands lightnes and inconstancy, and as an evidence to shew that though the *Turkis* Law is very indulgent and open in the free choice and enjoyment of Women, yet that it punishes such as unadvisedly frustrate the solemn points thereof, with

remarkable notes of infamy and disgrace. Notwithstanding some afterwards repenting of their Divorce, have been contented with the condition, and have chosen some handsome Youth to enter into the Bed of their Wife. It is a merry Story that is told of one, who in this case being put to a great straight, resolved to call the first man he conveniently met to this Office, that so as one unknown his reputation might be the less concerned: the man he first lighted on hapned to be a *Kaickgee* or Boatman, who it seems so well satisfied and pleased the Wife, that she afterwards renounced all interest in her Husband, and resolved to adhere to her new Lover, of whom she supposed she had sufficient proof and acquaintance with already to esteem a better Husband than her former. There are but few amongst the *Turks*, though some are found, who so heartily repent of their Divorce, and so fond of their separated Wives, as to be contented to take them with the foregoing condition: for it is reputed a kind of an abomination, and when they would signifie any matter far alienated, or estranged, they all call it (*Oueb Talac*) some thing so divided and separated as to be a Sin and prophanation so much as to covet or desire it.

C H A P. XXII.

Of the other parts of the Turkish Religion.

Of Circumcision.

Circumcision is not reckoned amongst one of the five points which constitute a true *Mahometan* Believer, but it is only (as we have said before) proposed as a trial and proof of mans obedience to the more necessary parts of the Law. This Rite of Circumcision

circumcision is not received by them as an Article of Precept delivered expressly from the *Alchoran*, but by tradition and ancient practice and use amongst the *Arabians*, before the time of *Mahomet*, derived originally from *Ishmael* or *Esau*, whose Progeny they are, and from thence give themselves the name of *Ishmaelites*. The *Arabian Doctors* affirm, that *Mahomet* himself was born without a Navel, and naturally circumcised; perhaps to equal the same story which the Jews report of *Moses*, and some others of the Patriarchs, and it seems in those Countries where Circumcision is in practice, that it is not unusual for Children to be so born; who are therefore called Sons of the Moon, on whom the virtue of the Moon hath more than ordinary manner of influence. *Credebat* Pocockii
note de
Arabum
moribus,
si quidem Arabes, quod ille qui sub luna radiis nasceretur, contrabi perinde ac circumcisum præputium.

The *Turks* never circumcise their Children until the age of seven years and upwards; and then they do it by a Barber or Chirurgeon, it not being esteemed a matter appropriated to the Office of the *Emaum* or Priest; for (as we have said before) they make no such distinction as Clergy and Laity; I mean, as to any spiritual Character of Priesthood; for a man may cry upon the Steeple to day, and like their Pastor be the first to lead his Congregation to their Prayers, and expound the *Alchoran* in the Pulpit; and next day be expelled his Parish, and become free to any other secular employment or profession: they observe some Ceremonies amongst them on this occasion, often differing according to the Country and place; but commonly the Child is set on horse-back in his best cloaths, attended with his School-fellows and Companions, who with loud shouts repeat some words in the *Alchoran*; and being brought home, and the Act of Circumcision performed, he is carefully attended for his cure, and in the mean time there is a Feast or Banquet

prepared for the Guests; those who of riper years become *Mahometans* in some places are carried about the Town on horse-back, with a Dart in their left hand pointing to their heart, signifying that they will rather suffer themselves to be passed through with that Instrument than renounce that Faith they then profess. And this Circumcision is an admission and introduction of them into the number of the faithful, as it is amongst the Jews, and Baptism with the Christians.

CHAP. XXIII.

Of the five necessary Points which are required to constitute a true Mahometan.

Of their Washings.

Though *Mahomet* saith in the *Alchoran*, that his Religion is founded in cleanness, and that it is half of his Law; yet much before *Mahomet's* time Washings were observed according to the same prescriptions by the *Arabians*, who, descending from *Ishmael*, maintained by tradition the practice of Washings: and he had no other share in this invention than that it was enforced by his Authority on the Professors of his Sect. The *Turks* are certainly very cleanly people in their exterior manner of living; as in their Washings relating to their holy exercises and duties, they are very precise and superstitious; some of them believing that the very water purifies them from the foulness of their sins, as well as from the uncleanness of their bodies: There being three sorts of Washings observed by them.

The first is called *Abdeft*, which is a preparation for their Prayers, entring the *Moscb*, or reading the *Alchoran*; they first wash their hands and arms, then their neck, their forehead, the crown of their head, their ears, their teeth, the face, under the nose, and last of all their feet; but if the weather be cold, and not convenient to uncover them, it is sufficient, if they make some evidence thereof by any other outward signification.

The second is called *Gnusul*, which is the cleansing of the Bath after copulation or nocturnal pollutions; until which time a man is called *Gianub*, that is, his Prayers are accounted abominable before God, and his Society to be avoided by men.

The third is *Tabares*, which is a washing after the ease or evacuation of nature; to this homely office they design the three last fingers of the left hand; and upon this account they call Christians *Tabarafis*, which is as much as one defiled and impure for want of this manner of cleansing. And washing is so usual and frequent amongst them both before and after meat, as hath caused a common Proverb amongst them, that God hath created meat that men may have occasion often to wash their hands.

Secondly of their Prayers. After their washing follow their Prayers, which *Mahomet* to recommend to his Disciples the force and yirtue of Prayer, calls it in his *Alchoran* the Pillar of Religion, and the Key of Paradise, and enjoyned the performance five times in the space of twenty four hours, viz. between the day-breaking and Sun-rising, called *Sabanamasee*; Secondly, at noon, called *Ulenamasee*; Thirdly, at the middlehour, between the noon and the setting of the Sun, called *Kindinamasee*; Fourthly, at Sun-setting, called *Ashnamasee*; Fifthly, at an hour and half in the night, called *Tachinamasee*; this action they perform with very much reverence and devotion, and hold

hold that they ought to be so intent and fixed in their thoughts on this religious act towards God, that no busines of the world, though the execution of the *Sultans Decree* should in the same moment be commanded, or fire should burst forth in the very Chamber where they remain, or an armed enemy within their Gates or Camp, they ought not yet to be diverted, or break abruptly off their Prayers, to extinguish or oppose themselves against their inevitable destruction: it is much, in my opinion, that Infidels should be possessed with that awe and sense of the Divine Majesty in the time of their audience with him; and yet that Friars, and others of the *Roman Church* obliged to their Office, as the *Turk* to his *Namas*, should perform it so perfunctorily, as to mix the discourse of business with the repetition of their breviary, and joyn with their responsals, answers, and resolutions of questions are made them; and so satisfie themselves in the *Opus operatum*, as if it were more important to comply with his command who imposed the Office, than with his who primarily enjoyned the sacrifice of Prayer.

The form of their Prayers is not extracted out of the *Alchoran*, only the collections of Sentences, as in the Name of God, God is great and merciful, and the like, are deduced from thence (as Christians do from the Fountain of the holy Scriptures) the rest is compiled by the four Doctors we have before mentioned, viz. *Ebbubecher*, *Omar*, *Ozman*, and *Ali*; whose names are wrote in golden Characters on the Walls of most *Moschs*: herein they observe many postures and gestures of their body, as placing their hands one on the other before them, bending the body, kneeling, touching the ground with their forehead, moving the head to each side, and the like; in which it is difficult to make distinction of those meerly invented and ordain'd by *Mahomer*, from those which were primarily in use amongst

amongst the ancient *Arabians*: But that the orderly Ceremonies in their Prayers may be better described, it will be to our purpose to hear what *Bisbequius* relates of the whole *Turkish Army*, whom he had seen drawn up orderly in the field at their devotion. I saw Epist. 3.
(said he) in that plain, a great multitude of heads folded up in Turbans who with profound silence attended to the words of a Priest their conductor; all of them being drawn up in ranks and file, and covering with their extended orders the whole Plain, seemed to have framed a Wall or Bulwark by the regular disposition of their bodies: their Cloathings were of light colours, and their Turbans comparable to the whiteness of the Snow, and the variety of the different colours of their Garments fed the eyes with a strange pleasure: in this manner so immovable, they stood as if they had grown in the place where their feet were fixed, no coughing, babbling, nor voice was heard, nor so much as any motion was perceived of their heads; every one at the name of Mahomet, pronounced by the Priest, bowed his head to his knees; and at the name of God reverently prostrated himself, and kissed the earth: and thus the Turks with devout Ceremony and profound Attention perform their holy duties; supposing that Prayer to become fruitless which is interrupted by scratching of the beard, rubbing the hands, or any other gesture not essential to their Prayer. But of all Nations and Religions that I have known, they are the most hypocritical; they are those who love to pray in the Market-place, and in the Corners of the Streets, to have praise of men; for it is observable with the *Turks*, that where they find the most Spectators, especially of Christians, to chuse that place, how inconvenient soever, to spread first their Handkerchief, and then begin their Prayers. The substance of their Prayers consists for the most part in Praises of the Divine Power and Attributes; mixing therewith Petitions for the safety of their Prince and his Dominions, and for Dissention and

and Wars amongst Christians, which part they conceive God hath greatly gratified them in, and rejoicing upon the rumours of Wars and disturbances in Christendom, as an effect of the divine facility and concession to their Prayers: they know well by experience, what *Tacit* reports of the *Roman Policy*, That, Lib. 12.
Hij. *Omne scelus exterrum cum letitia habendum, semina etiam odiorum incende;* and as the *Romans* destined *Armenia* to be a prize held up, and the Stage also, on which the Tragedy of the ruine of the Eastern Nations were to be acted, *Eandem Armeniam specie largitionis turbandis barbarorum animis prebuerint;* so the *Turks* forbore for several years the total Conquest of the Provinces of *Transilvania, Moldavia, and Valachia*, reserving them for the *Cadmean* fields, wherein the *Hungarians, Germans, Polonians*, and the people of those Countries themselves might destroy one the other, and make his entrance to the possession of them the more facile and less bloudy.

Thirdly, Of their Ramazan.

The third necessary Point of their Religion, is the observation of the Month of *Ramazan*, or a Fast in that whole Month, in which time they can neither eat, drink, or take any thing in their mouths, whilst the Sun is above the *Horizon*; afterwards, upon shutting in of the Evening, that the *Emsum* lights the Lamps, which in that Month are exposed round the Steeple of every *Moscb*, they have liberty to eat: most part of the night they spend in Feasting, reserving commonly their greatest Delicacies and best Provisions for the consolation of that Fast; their business and employments they attend most to in the night, passing the day, as over-tedious, in sleeping, so that their Fast is nothing but a changing the day into night. This Month they call sacred and holy, and the time when

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the Gates of Paradise are opened, and of Hell are shut : and so strict is the imposition of this Fast, that it is no less than Death for a Turk to be accused of the breach thereof. In this Month to drink Wine is esteemed an inexpiable Crime ; and such who give themselves that liberty at other times, do yet, not to give scandal, abstain from it fourteen days before the beginning of this Month ; and Women, and other of the more superstitious sort, begin fifteen days their Fast before it is enjoyned by the Precept of their Prophet. But such as are sick, or have any infirmity, or are travellers, in their journey have a permission to eat ; but with that condition, as to remain obliged at other times of their health and convenience to make good those days of the *Ramazan*, of which they remain indebted to the performance of their Law.

The Institutions of this Month of *Ramazan*, proceeded from *Mahomet* himself, in the second year of his Prophetic Office, which he did not assume until he had fully compleated forty years, having before in imitation of the Jews Fast of *Ashura*, *Lev. 16. 29.* *Pascchii note de Arabum moribus.* in memory of the overthrow of *Pharaoh* and his Host in the Red-Sea, enjoyned to the *Arabians* the same time of abstinence : but afterwards apprehending it dishonourable to be beholding to Jews for the invention of a Fast instituted the *Ramazan*, the time of which is governed by the course of the Moon, and falls out commonly ten days sooner than in the preceding year, so that this Fast with time comes to run through all the Months, and is more easie to the *Turks* when it happens in the short days of the Winter, rather than in the Summer, when the days are long and hot, which become tedious to the ordinary sort of people, who for necessity are forced to labour, and yet for the quenching thirst dare not refresh their mouths with a drop of water.

Fourtly,

Fourthly, Of their Zaca.

Which is another necessary Point to the constitution of a *Mahometan*, which is the bestowing Alms according to certain Rules prescribed by four principal Doctors of their Law: the word *Zaca* signifies as much as increase, because the Alms procure the blessing of God, and multiply the store of the merciful. According to this command every man is obliged to give one in a hundred of all their Estate to the relief of the poor; and though this Precept is enjoyned as an essential ingredient to constitute a true *Mahometan*, yet Covetousness and Policy do so much prevail with the *Turks*, that the Rich are both unwilling to part with so much of their Estate, and fearful to evidence their wealth by a true calculate according to the *Zaca*; so that the Poor are the best observers of this injunction, the Rich conceiving it superfluous, and never intended by God to make the performance of Religion a share to their Estates.

Fifthly, Of their Pilgrimage to Mecha.

Which is enjoyned to every one who hath Riches and freedom from great Offices and charges of Government, to perform it; being a Type or signification of their passage out of this world into the next. The number of those who yearly undertake this Pilgrimage is uncertain, though most commonly are registered from divers parts where the *Mahometan* Religion is professed, above fifty thousand souls; these Pilgrims depart about the latter end of May from *Constantinople*, and meet with those from *Anatolia*, *Caramania*, and others of that quarter of the world at *Damascus*; those from *Perse* assemble at *Babylon*, those of the parts of *Egypt* at *Grand Cairo*, and all unite upon

upon the Mount *Ararat*, where they observe divers Ceremonies, as making *Corban* or Sacrifice, which they do by killing Sheep, and sending part thereof as Presents to their Friends, and distribution thereof amongst the Poor, in remembrance that upon the same Mount *Abraham* designed to Sacrifice his Son *Isaac*; they also here strip themselves of their Garments, and being covered only with a Blanket, go in procession through the Mountain in signification that they must now leave all their sins and affections of the world behind them.

The chief Commander over the Pilgrims (for amongst so considerable a number of people, there must be Rule and Government) is appointed by the Grand Signior, and is called *Sar-Emissi*, by whom he sends five hundred *Zeebins*, an *Aleboran* Embossed with Gold, carried on a *Camel*, and as much black Cloth as serves for Hangings for the *Moschs* at *Moscha*; and this is yearly presented from the *Sultan* to that place; when the new Hanging is set up, that of the former year is pulled down, and is by the Pilgrims torn in pieces; some getting more, and some less, carry any rag of it home, as a Relick and token of their Pilgrimage, which serves them in place of the *Caabe*, to which they turn their faces at the time of their Prayers. The *Camel*, which carried the *Aleboran*, at his return home is decked with flowers and other ornaments, and having performed this holy journey, is ever after exempted from all labour and service.

CHAP. XXIV.

*Of the Bairam and Ceremonies used at that time
by the chief Officers to the Grand Signior.*

The *Bairam* is the Feast of the *Turks*, of which there are two in the year ; one immediately following the Fast of *Ramazan*, as our *Easter* doth the *Lent*, which is called the great *Bairam* ; the other is the little *Bairam*, which happens about seventy days after the former ; at which time the people for three days cease from their labour, present one the other, rejoice and take greater liberty than at other times ; which no question but was invented by *Mahomet*, for relaxation of the bodies and minds of his Followers, as well as in imitation of the Christian Feasts.

The *Bairam* is then conceived to begin at the first appearance of the New Moon after the *Ramazan* ; which is sometime deferred a days time if the weather prove Cloudy, that the Moon is not visible ; if longer the Sky be obscured, according to the course of nature, it is presumed that the Moon is begun, and so their Feast begins also ; which is published at *Constantinople* by the discharge of great Guns at the point of the *Straglio* upon the Sea-shore, at which time the Lights or Lamps on the Steeples of the *Moschs* are extinguished, or omitted to be lighted, and Drums and Trumpets are sounded in all publick places of the City, and Courts of great Persons : so that every one betakes himself to Mirth and Pastime, as his own inclination or convenience leads him.

But that which will be most curious to the observation of the judicious Reader, is, the relation of the Ceremonies used in the *Straglio* at this Feast by the several

several Officers of State to the Grand Signior, and to one and other; which are so formal, precise, and constant to the least motion of every Member of the body, as will clear the *Turks* from that opinion which passes of them in the world of being rude, uncivil, and void of all Ceremony or Courtship in their comportment and behaviour, which according to the best information I could procure, is for the most part in this manner.

The Antipott leading to the Lodgings of the *Kapa Agasi* (or chief Eunuch who commands the Pages) being adorned with rich Carpets, Cushions, and other Furniture after their fashion, on the Vigil or Eve before the *Bairam*, all the prime Officers of State belonging to the Empire, then at *Constantinople*, assemble themselves at the Grand Signiors *Seraglio* three or four hours before day, where as soon as day breaks, the Grand Signior, mounted on horse-back, passes through the midst of them, and goes to the *Moschs* of *Santa Sophia*, where having said his Morning Prayer, he returns again to the *Seraglio*.

Being returned he enters the *Hafoda* or Royal Chamber, and setting himself in his Seat of State, having the chief Eunuch of the Pages on his left hand, the Sons of the *Tartar Han* (which remain for Hostages in the *Turkish Court*) upon signs made to them, are the first who present themselves before him to wish him a happy Festival; whom (as I have heard reported) he walks three paces to meet, and they prostrating themselves, say; *Eiamischerif*, which is, may these days be happy, and arising kisses his hand and so retire. The next who makes his address is the Prime Vysier, who standing on the right hand of the Grand Signior in the front of all the *Beglerbegs*, *Pashaws*, and other great Officers, Complements the Grand Signior upon one knee, and nearer approaching kisses his hand, and then arising takes the station of the *Kapa Agasi* or

Eunuch of the Pages. The next who follows in this Ceremony is the *Mufii*, who on the left hand fronts the Officers and principal Heads of the Law, as the *Kadelescheres* or Lords Chief Justices of *Anatolia* and *Greece*, the *Nakib Eſcibrif*, principal Head or Primate of the Kindred of *Mahomes*, the *Mollabs*, Preachers called *Seigis*, and others. Then the *Mufti*, bowing his head to the ground, holding his hands on his Girdle, kisses him on the left shoulder, and the Grand Signior steps one pace forward to meet him, and so retires to his place ; then all the others in their several Orders take their turns to pass this Ceremony, who are treated according to what the Prime Visier informs the Grand Signior ; for some kiss his hand, others the Hem of his Vest, some his Sleeve, others his Breast, thereafter as their Quality and Authority is, which is so full of variety and formal niceties, that there is a Book wrote, expressly treating of all the particularities of this Ceremony. The last of all who is called to perform his Complement is the *Janizar Agasi*, or the General of the *Janizaries*.

This part being thus far passed, the Grand Signior enters into a more retired Chamber of the *Seraglio*, where the *Arz Agalar* or the four principal Pages are the first of the Court to do their obeysance as before : then follow the Eunuchs and other Pages ; In the mean time a Dinner is provided in the Chamber of the *Divan*, where the Officers of State having complied with their obligation, take a plentiful Repast at the Grand Signiors charge, after which the Grand Signior makes a Present to each of the sixteen principal Officers of Sable Vests, with which the Ceremony concludes.

Then is way made for the Coaches of the *Soltanes*, who having been Cloystered in the old *Seraglio* the whole year before, are glad at the Feast of *Bairam* to have occasion to make their Visits to the Grand Signior

Signior in the first place, as being of his Kindred and Relations, and then to the Queen, or Queen-Mother, and to the other *Sultanas* and Ladies, with whom they use variety of Ceremony according to their Condition and Quality; and there have liberty to remain for the space of three days in Banqueting, and other diversentments of Musick and Discourse.

It may well be observed from the Premisses, how generally the world is mistaken in the opinion it conceives of the Courtesie used amongst the *Turks*, commonly reputed by Travellers to be rude, coming much short of that quaintnes, bowings, cringings, and reverent postures used in Christendom. It is true, the *Turks* deportment even in the most vile and mechanick Vulgar, though never so mean, is carried with a strange kind of basilitie and rudeness towards the best of Christians in those parts; which proceeds rather from a sort of pride and detestation taught them by their Religion, than from any want of being instructed in their duty of due reverence to their superiours; for in their carriage one towards the other, they observe the rules and niceties of Complement with as much variety and exactness, as is exercised in *Rome*, or the most civilized Courts of Christendom; and amongst the chief Ministers there is much preciseness and caution used not to exceed the limits of that Ceremony which Inferiours owe the Superiours, lest they should disparage their own quality, or give occasion to the world to believe their disorderly submission to be a part of Adulation. And therefore it is worthy the study of Christian Ministers employed in Embassies in the *Ottoman* Court, to be well informed in the rules and manner of their carriage in the presence of the chief Ministers of State; for uncovering the head, as in Christendom, is amongst them esteemed ridiculous and affrontive, and the manner of little bowings and often inclinations of the body, taken as acknowledgments

ledgments of the great distance there is between the Masters they represent ; and therefore a little Ceremony at the entrance, and the like at departure, with a steady and constant behaviour at the time of the Treaty or discourse; is the best rule for a Christian Minister ; which is interpreted amongst *Turks* as the effect of gravity and estimation of themselves ; it being certain, that the contrary hath caused many Christian Ministers to fall lower in the reputation of the *Turks* than they had deserved for their wisdom and dexterity in the management of the more substantial points of affairs.

CHAP. XXV.

Of the prohibition of Swines flesh and Wine.

The five foregoing Principles already treated of are (as we have said before) the essential points required towards the constitution of a true *Mahometan*; other matters are proofs and trials of their obedience, amongst which none is more enjoyed than the prohibition of Swines flesh and Wine : which are called *Haran*, things abominable and forbidden. The first in reality abhorred by them, and as displeasing as the flesh of a man to civilized people, or a Dogs thigh to such as have been used to delicacies and wholesome Viands. But Wine of late years, though forbidden by the Law, hath gained a better reputation, and though accursed by them, is yet accounted of so strong a temptation, that the sin is the more excusable ; and though the *Alcoran* positively inhibits the use thereof, and the Expositors of the Law have so far removed it from all possibility of becoming lawful, that they have determined that it Wine be spilt on the ground, and in that place

place Grass grows, and with that Pasture a Sheep or an Ox is nourished, those Cattle become *Haram*, and as abominable as the flesh of Swine.

But notwithstanding the severe prohibitions hereof by their Religion, Wine is so commonly used, that it is publickly drank without cautions or fear of giving scandal; the great men, because in Office, are more careful how the world discovers the delight they take in that Liquor, lest the miscarriages of their Office should be attributed to the excess of Wine; or the knowledge of their use of that which deprives them of their reason, render them incapable of their trust and dignity. For the *Turks* account it impossible to drink Wine with moderation, and are ignorant of the benefit of it for Correction of crude humours and indigestions of the stomach; and wonder to see it by *English*, *French* or *Italians* tempered with water; for unless they may drink it with full Bowls, and have sufficient thereof, to give them their *Kaif* (as they call it) that is to transport them into a dissolute mirth, or the ridiculous actions of drunkenness, or to a surfeit or a vomit, they esteem it not worth the drinking, and a provocation to the appetite and palate to remain with a desire of demanding more.

But such as would appear Religious amongst them, and are superstitious, morose, and haters of Christians, abstain wholly from Wine, and are of a Stoical pride, melancholy temper, and censorious of the whole world. These men who drink only Water and Coffee, enter into discourses of State matters, censure the actions, and pass Characters on the Grandees and great Officers; *Assumptâ Stoicorum arrogantiâ, Seclaque que turbidas, & negotiorum appetentes faciat.* Tac. lib. 14. And this was the reason why the great Vicer *Kupriuli* put down the Coffee-houses in *Constantinople*, and yet privileged the Taverns; because the first were melancholy places where Seditions

were vented, where reflections were made on all occurrences of State, and discontents published and aggravated ; but Wine raised the spirits of men to a gay humour, and would never operate those effects to endanger his condition, as the Councils which were contrived in the Assemblies of those who addicted themselves to a more melancholy Liquor.

The drinking Wine in young men is esteemed amongst the extravagancies of youth, but in old men is a crime more undecent and scandalous in a higher degree. But why *Mahomet* should so severely forbid the use of Wine to his Disciples is recounted in a Fable on this occasion ; That their Prophet being once invited by a friend to an entertainment at his house, chanced in his way thither to be detained a while at a Nuptial Feast, where the Guests raised with the cheerful Spirits of the Wine, were Merry, embracing, and in a kind tempereach towards other ; which pleasing humour *Mahomet*, attributing to the effect of the Wine, blessed it as a sacred thing, and so departed. But it hapning that in the Evening returning again, and expecting to see the love and caresses he had before blessed to be augmented, he found the house to the contrary, full of brawls, and noise, fightings, and all confusion ; which he also having understood to be another effect of the Wine, changed his former blessing into a curse, and for ever after made it *Haram*, or an abomination to his Disciples.

C H A P. XXVI.

*Of their Morality, Good Works, and some certain
of their Laws worthy of observation.*

Though according to the preceding Discourse, the Character that may thence result from the nature and temperance of the *Turks*, doth not promise any long Treatise concerning their deep Morality, Virtues, and elevated Graces: yet in the minds of all Mankind, though never so barbarous, God having wrote the Law of Nature, and made that impression of doing right to our Neighbour, which tends towards conservation of the world; we may well expect to find the same Principles in the *Turks*; especially their Victories and Spoils abroad, having procured them conversation with other Nations, and their Wars and Treatise with Christians, having refined their minds in a good part of that rude temper they brought with them out of *Seybia*, it will not be strange for us to find amongst them men, whom Education hath made civil, polished in all points of virtuous deportment, and made *Heroes* of their Age; though I must confess I cannot applaud the generality of this People with so high Ecomiums, as I have read in the Books of some ingenious Travellers, and do believe without partiality that they come short of the good nature and virtues are to be found in most parts of Christendom. Howsoever, wherein they conceive a great part of Charity is placed, and meritorious works, it will not be unworthy nor unpleasant to consider.

And in the first place, they esteem it a good work to build houses, though from thence they obtain a

rent, because it is a habitation for those who have no Lands or Estates, to have them of their own. — But especially such as are Princes and great men, who build *Chans* or Inns, which are receptacles for Travellers at night, are ranked in the first order of sacred Benefactors, and are blessed and prayed for by the weary Guests, who have found repose and refreshment through their Munificence: And in these buildings the *Turks* are extraordinary Magnificent in most parts of the Empire, having united to many of them a stately *Mosch*, Baths, and Shops for Artizans and Trades-men to supply all the necessities of the Travellers; and some of them are so endowed, that every night the Guests are entertained at free cost with a convenient Supper, be their number more or less according as the *Chan* is capable to receive. The form of these Buildings is for the most part according to the model of the highest and stateliest of our Halls, covered with Lead, though not altogether so high-roofed; yet some I have observed for their breadth and length very Magnificent; yet by reason that they have been somewhat lower, have only in that come short of the pride of the stateliest Fabricks: though in few of them are Apartments for different Companies, yet every one is sufficiently retired, having at a convenient distance different Chimnies for all parties of Guests to dress their meat, and in the Winter for their fire; the greatest inconvenience to men of watchful spirits, and used to quiet retirements, is the want of sleep, which until I have been over-tired with labour, and accustomed thereunto by divers days journeys, hath been always a stranger to my eyes, by reason of the molestation of various Companies, some of which are always awake, some mending their Carts, others dressing meat. others upon their departure, that those publick places never want noise to disturb those who sleep but of one ear: These stately

Chans

Chans or Inns, which with the *Moschs* are the only durable and magnificent buildings of the Empire, are the Edifices of certain great men, who fearing to be deprived of their Riches by a hasty death, should they endeavour to continue them to their Family, chuse to perpetuate their names, and secure their conditions by these publick works.

Those who would appear of a compassionate and tender nature, hold it a pious work to buy a Bird from a Cage to give him his liberty; and hold it a merciful action to buy Bread and feed the Dogs, of which there is a great number of diseased Curs in all Streets appropriate to no Master, but are mangy and foul, and no small causes of breeding the Plague, so frequent in all the Cities of the *Turks*. And this care of Dogs is accounted so charitable, that there are certain Laws made for the protection and maintenance of them: and it is a lighter offence to deny bread to a poor Christian who is famished in his *Chains*, than to the Dogs of their street, which are fit for nothing but to breed Infection; and some bind themselves by a Vow to give such a quantity of bread a day to the Dogs of such a Street, others bequeath it by Testament; for they maintain their quarters from other wandring Curs, and joyn together in a strange manner to preserve certain limits free from others that are not whelped and bred amongst them.

The *Camel* is another sort of beast to which the *Turks* bear not only a love, but a Religious reverence, accounting it a greater sin to over-burthen and tire them with too much labour than the Horse, because it is the Beast most common to the holy parts of *Arabis*, and carries the *Alchoran* in Pilgrimage; so that I have observed those who have the government of the *Camels*, when they have given water to them in a Basin, to take of the foam or froath that comes from the mouth of the Beast, and with that, as if it were

were some rare Balforn, with a singular devotion to anoint their Beards, and thereat with a Religious sigh groan out, *Hadgi Baba, Hadgi Baba*, which is as much as, Oh Father Pilgrim, Oh Father Pilgrim. And thus having run through the most observable Points of the *Turkish Religion*, it will be now time to take a view of their Host and Militia, being that by which their Empire is more supported, than either by their Policy in Civil Government, or Profession in Religions.

OF

OF THE Turkish Militia.

BOOK III.

CHAP. I.

Of the present state of the Military Discipline in general amongst the Turks.



Hoever is acquainted with the state of the Turkish Empire, and hath duly considered the Premises of this foregoing Treatise, will easily judge that the main sinews of the Ottoman Kingdom consists in the force of the *Sabres*, *Janizaries*, and the other Auxiliaries; and that this Government being wholly founded upon Martial Discipline, and the Law of Arms, is most obliged to the Constitutions, and supported on the Props related in this following Discourse: for this people having neither entered into the Possession of this Empire, as into an unhabited and desart Land, as Colonies of other Nations have done into Countries new found or discovered; nor got admittance precariously from the Grecian Princes for the benefit of their Neighbourhood and Commerce; but have opened their way to possession and goverment by meer force and power of the Sword;

Sword; whereby their Constitutions, Laws, Customs, and Manners of living are wholly agreeable to the warlike Discipline of a Camp, and to the quickness and ready execution of Martial Law: And if it be true in Morality, as it is in Nature, that things are conserved by the same cause by which they are produced; it will necessarily follow, that this *Ottoman Empire*, which was begot by Arms, and had *Mars* its only Father, will never be nourished by softness, and the arts and blandishments of Peace.

But he that takes a view of the *Ottoman Armies*, as described in various Histories, renowned for their Chivalry and Discipline in the times of *Sultan Selim*, or *Solyman* the Magnificent, and designs thence to extract a draught, or Copy for his present Speculation, will find himself much at a loss in framing true conjectures of the puissance of the *Turks*, or the Rules of their Government, by comparison of former times with this present Age. For that ancient sublimity and comly Majesty in the Emperour is much abated; the Forces by Land decayed, and the Maritime Power, by ill success, and unskilful and slothful Seamen, reduced to an inconsiderable condition; the Countries are dispeopled, and the Royal Revenue abated; nothing remains of those plenteous stores and provisions of War, nor that Regiment and Discipline continued in peace, none of that ancient observation of the Laws and Religion, nor that love and respect to the Militia, which is now become degenerate, soft, and effeminate; nor is the *Ottoman Court* so prone to remunerate the services, and exalt the interest of the Cavalry, or maintain the reputation of the *Janizaries*. In brief there are no reliques of ancient Justice, or generosity of discreet Government, or Obedience to it, pf Courtesie or Concord, of Valour or Council, nor yet of Confidence, Friendship, or generous Fidelity,

But

But though this Empire hath many of these dis-
tempers, and begins to grow factious, and yet sloth-
ful, and desirous to avoid the occasions of War, as all
Governments have been which in their youth and first
beginnings were eager, active, and provoked through
poverty, in their riper years grown rich, and luxu-
rious with plenty, have declined afterwards as from
the meridian of their greatness and power; yet the
Turks maintain still the extent of their Dominions,
and if they have lost ground in one place, like the
Sea, they have recovered it in another; if in *Asia* the
Perians have taken from them *Rivan*, *Schirvan*, *Ti-bris*,
Lyrus, and *Gbenge*, it is but a recovery of their
own Dominions; if they are dispossessed in *Ethiopia*
of *Aden*, and other parts of *Arabia Felix*, they have
recompensed themselves in *Europe*, by their footing in
in *Candi*, and in *Hungary*, by the late Conquest of
Newbanſil, and *Novigrade*, and in *Transilvania*, by the
additions of *Fanova* and *Waradin*.

But this Empire as vast and large as it is, is yet dis-
peopled, the Villages abandoned, and whole Pro-
vinces, as pleasant and fruitful as *Tempe* or *Theſſaly*,
uncultivate and turned into a Desart, or Wildernes:—
all which desolation and ruine proceeds from the Ty-
ranny and Rapine of the *Beglerbegs*, and *Pashaws*;—
who either in their journeys to the possession of their
Governments, or return from thence, expose the poor
Inhabitants to the violence and injury of their Atten-
dants, as if they had entered the Confines of an ene-
my, or the Dominions of a conquered People.

In like manner the insolence of the Horse and Foot
is unsupportable, for in their marches from one Coun-
try to another, Parties of twenty or thirty are per-
mitted to make excursions into divers parts of their
own Dominions, where they not only live upon free
quarter, but extort Money and Cloths from the poor
Vassals, taking their Children to sell for Slaves,

especially

especially the *Bulgarians*, and *Serians*, and the people of *Bosna* and *Albania*, which being ignorant of the Turkish Tongue are sold for *Russians*, *Hungarians*, or *Moscovites*, so that rather than be exposed to so much misery, and licence of the Souldiery, the poor people chuse to abandon their dwellings, and wander into other Cities, or seek for refuge in the Mountains, or Woods of the Country. In fine, though generally the Military Offices are in the same form, and the Souldiery disposed according to the ancient Rule and Canon, yet licentiousnes and negligence have so prevailed in the Officers, as to introduce that corruption which renders them wholly altered, and estranged from their first Discipline: For the Commanders upon every light occasion are contented to make Otracks or Stipendaries, such as enjoy the Pay and Priviledges of a Souldier, and yet are excused from the Wars; which they easily purchase with a small sum of money, for a scratch, or a flesh-wound gained in the Wars; wholly against the Original Institution, which designed that benefit only for maimed and disabled Souldiers; so that now there is so great a number of that Souldiery lusty and healthful, under the title of dead-mens pay, as disfurnishes the Grand Signior's Treasury and weakens his Forces.

The *Fanizories* also marrying freely, and yet dispensed with as to the absence from their duty and Chambers, apply themselves to Trades and other Studies besides the War, by which means having Children and dependencies, they are forced by other Arts than their few Aspers of daily Pay, to seek the provision and maintenance of a Family; and their minds growing estranged from the War, are sollicitous with the care and anxiety for a Wife and Children; and in my time, have so abhorred the thoughts of the War both in *Candy* and in *Hungary*, that many have offered great Presents to be excused; and so general hath been

been the dislike of all kind of Martial action for the seasons before mentioned, that at first the very rumours and discourse of War, and afterwards the reality thereof, caused so general a discontent, as had, if not prudently prevented, and timely suppressed, burst into a Mutiny of the Militia ; whose mere enquiry but into the reasons and grounds of the War, is little different from a Sedition.

Another Corruption hath the Covetousness of the Officers produced for small Presents and Donatives in owning many under the title and name of *Sabees* and *Janizaries*, which have no name or place in the Rolls, or Registers of the Souldiery ; by which means many Offenders, and outlawed persons are defended by the Military Priviledges ; and the ancient honour due to Arms is prostituted for the maintenance and protection of the rascallities and scum of the world.

And this shall serve to have spoken in general of the present state of the Turkish Souldiery ; we shall now proceed to the particularities of the force and numbers of the Turkish Militia, and from whence and how they are raised.

CHAP. II.

Of the Turkish Militia.

IN the Twelfth Chapter of the First Book we made an estimate of the Revenue and the Riches of all the *Beglerbegs* and *Pashaws* of the Empire, by which might be collected the number of Souldiers which these great men are able out of their own Families to furnish unto the Wars ; it will be now time to make a just computation in its due place, of the Forces in particular, the Numbers, the Countries from whence they are raised,

the

the several Military Orders, and the true puissance of the Ottoman Empire ; which is indeed so incredibly great and numerous, that with good reason they have formed it into a Proverb, *That no grass grows there where the Turkish Horse bath once set his foot.* This speculation is absolutely necessary to a true description of the Regiment of a Country ; for the Martial Constitutions are the best part of the Political Science, and Civil Laws have no vigour unless they receive their Authority by the enforcement of the Sword : This Consideration is also so necessary to the Art of a Statesman that he ill studies the Geography of his Enemies Provinces, who knows not the utmost strength it contains by Land and Sea ; and is ill prepared to gain a perfect knowledge of the prudent Arts wherewith a Nation or People is conserved in Peace, who is ignorant of their Force, and Constitutions appropriated to the time of War. Wherefore we shall discourse as succinctly of this Subject as the matter will permit, and with the same certainty that one of the principal Master Masters of the Turkish Rolls, long practised and accurate in his Office, hath decyphered, from whose Report it self I profess to derive my Authority in this following Relation.

The whole Turkish Militia then is of two sorts ; one that receives maintenance from certain Lands or Farms bestowed on them by the Grand Signior ; others that receive their constant Pay in ready money. The great Nerve or Sinew of the Turkish Empire is that of the * first rank, which are of two sorts, viz. *Zaims*, which are like Barons in some Countries ; and *Timamukateli. riots*, who may be compared to the *Decumani* amongst the *Romans*. Those of the second sort, paid out of the Grand Signiors Treasury, are *Spabees*, *Janizaries*, ^a *Gebegi.* ^b *Tyzzi.* * *Armoures* * *Gunners*, and Sea-Souldiers called *Levens*, who have no Pay for life, or are enrolled amongst the Military Orders ; but only make an Agreement for

five or six thousand Aspers for their Voyage; which being ended, they are disbanded:

Of the Zaims and Timariots.

The nature of these two, and their Institution is the same; the only difference is in their Commissions or Patents, or rather we may call them the Conveyances or Evidences for their Lands, which they have from the Grand Signior: For the Rent of a *Zaim* is from 20^m of Aspers to 99999, and no further; for adding one Asper more, it becomes the Estate of a *Sangiackbeg*, called a *Pashaw*, which is from 100000 Aspers to 19^m 999; for adding one Asper more, it becomes the Revenue of a *Beglerbeg*.

The *Timariots* are of two sorts; one called *Tezkerelw*, who have the Evidences for their Land from the Grand Signiors Court, whose Rent is from five or six thousand Aspers, to 19^m 999; for then with the addition of one Asper they enter the number of *Zaims*: The other sort is called *Tezkeretis*, who hath his Patent or Writing from the *Beglerbeg* of the Country, whose Rent is from three thousand to six thousand Aspers.

The *Zaims* in all Expeditions of War are obliged to serve with their Tents, which are to be furnished with Kitchens, Stables, and other necessary Appartments, agreeable to their state and quality. And for every five thousand Aspers of Rent received from the Grand Signior, they are to bring a Horseman into the Field, which is called *Gebelw*; as for example, one of thirty thousand Aspers is to come attended with six, one of ninety thousand with 18 Horsemen, and so proportionably: every *Zaim* is entitled *Külig* or *Sword*, so that when the *Turks* Calculate the strength or numbers that a *Beglerbeg* is able to bring into the Field for the service of his Prince, they make a

computation upon so many *Zaims* and *Timariots* themselves, which they call so many Swords, not numbering the people with which they come accompanied.

The *Timariots* are obliged to serve with lesser Tents, and to be provided with three or four Baskets for every man that attends them, for their Office is, besides fighting, as also of the *Zaims*, and *Spabees*, to carry Earth and Stones for making Batteries and Trenches, whilst the *Fanizaries* are in skirmish with the Enemy. And for every three thousand *Alspers* Rent the *Timariots* are settled at a man and horse, as the *Zaim* is for every five thousand: And both one and the other of these Souldiers little differ from those in *England*, which hold their Lands in *Capite*, or the ancient tenure of Knights Service.

Both *Zaims* and *Timariots* are disposed into Regiments under command of Colonels, called *Alai-Begler*, who march with Colours and the ^aKettle Drum: These Colonels are again under the command of the *Pashaw*, or *Sangiack-beg*, and he under the *Beglerbeg*;

^a In Turkish Tabl.
^b Azem.
which Forces being united into one body, repair to the Rendezvous appointed by the ^bGeneral, who is either the Grand Signior in Person, or the Vifier *Azem*, or some other eminent Person qualified with the title of Vifier.

These two Orders of Souldiery are not only appropriated to Land-service, but some also are destined to the Sea, who are called *Deria Kalemnde*, and are under the command of the Captain *Pashaw* or Admiral: but the *Zaims* are most commonly dispensed with as to the Sea-service in their own Persons, upon the payment of so much Money as they are esteemed at in the Signiors Books, out of which *Levends* are raised, and enrolled in the Registers of the *Arsenal*; but the *Timariots* can never be excused from their personal duty and service with their attendance of Souldiery, according to the value of their Lands.

Neither

Neither the one nor the other of these can be dispensed with from their Personal service at Land; no excuse in time of the Grand Signiors Wars is lawful or pleadable: If sick, they are carried in Horse-Litters or Beds; if Infants, in Hampers, or Baskets, and in their very Cradles accustomed to the hardship, hazard, and Discipline of War. And thus much shall serve in brief to have spoken in explication of the nature of the *Zaims* and *Timariots*, which come under the general denomination of *Spabees*, and compose the best part of the Turkish Armies; we shall now proceed to declare, as far as can probably be computed, the number of these Horse which fill up the vast Host that hath overspread so large a proportion of the world.

C H A P. III.

A Computation of the Numbers of the Forces arising from the Zaims and Timariots.

IT were a work of too great labour considering the little satisfaction and delight it would afford the Reader to proceed accurately in describing the just numbers of those which follow these *Zaims* and *Timariots*; it will be sufficient to denote, that the smallest number of a *Zaim* is four men, and is the greatest of a *Timariot*, who lowest condition is obliged to maintain a single man, and the highest of a *Zaim* to serve with nineteen; so that whosoever will survey this Turkish Host must make his Calculate a little more or less by conjecture and judgment.

And this difficulty is the more augmented, when I consider the fraud is used by the Accomptants, Registers, and Muster-Masters of the Grand Signiors Enrolments, who are as well acquainted with the Arts

and sweetness of making false Musters as they are in the most ingenious places of Christendom ; and perhaps Policy may afford a connivance to this fraud, for the sake of a superlative face of their Armies ; which they love to express by this usual similitude, *Asker remi deris misal*, As innumerable as the Sands of the Sea-shore : but in effect the noise is greater than the reality, and he that will sum up their number, may find Arithmetick to make the account, which by the vast extent of Tents, confusion of Baggage, train of Servants, and Attendants of the Camp, appears infinite in the popular estimation. Besides the Turkish Army admits of great increase and decrease by the many Interlopers, as we may call them, which the *Zaims* for their own honour introduce to fill up their Numbers on a day of Muster, or appearance ; so that one would admire to see, in so short a time, so apparent a decay in the Turkish Camp : which abuse, the great and famous Visier *Mahomet Kiupruli*, with cruelty and extraordinary severity endeavoured to remedy upon his expedition for recovery of *Tenedos* and *Lemnos* ; and Conquest of *Janova* in *Transilvania* ; but it is impossible for one man to know, and see, and remedy all disorders, and is amongst the Turks called *Aain oin* a secret fraud, as difficult to be totally remedied as it is to be throughly discovered.

But that which makes the principal difference and various change herein, is the death of *Zaims* and *Tz-mariots* ; some of which holding an estate only for life, and others dying without heirs of their bodies their Lands revert to the Crown : Which Estates being improved by the industry of the possessors, above the primary valuation in the Records, and afterwards falling into the hands of the Prince, are bestowed again on others according to their true estimate, which is oftentimes double of the former. By which means, the number of the Grand Signiors Souldiery is increased ;

creased; and it is a point very observable, that as other Princes lose by the fall, and death of their Subjects; the Grand Signior is the only gainer, for of the most that are slain in a day of Battel the Estates accrue to him, in disposal of which he observes this Rule, to gratifie many with that which was before the proportion of a single person.

But to come now to the express and distinct account of the *Ziamets* and *Timariots* in every part and Government of the Empire this Computation is extracted out of the Imperial Rolls, and Registers of the Grand Signior.

In the Government of *Anatolia* are reckoned as follows; in the

Sangiacks	Ziamets	Timariots	
Kiorabia	39	948	So that computing at
Saruban	41	674	the lowest rate four Ge-
Aidin	19	572	<i>Zaims</i> is belues to every <i>Zaim</i> the per-
Kastamonii	24	572	with them and their son, and
Hudewendighiar	42	1005	followers, must make <i>Ziamet</i>
Boli	14	551	1180 for main-
Menteſebe	52	381	Doubling the number tenance
Angura	10	257	of <i>Timariots</i> at the lowest of the
Karabisar	10	615	rate makes 14880 <i>Zsim.</i>
Teke ili	7	257	
Kiangri	7	381	In all 16 60
Hamid	9	585	For maintenance of 80 Aspers
Sultan Ughi	7	396	which Army, the Rents makes a
Karefi	7	242	in the Ottoman Statutes Doller
Zenigebisar	7	12	are Aspers 37310700 or a piece
			of eight.

Total of *Ziamets* are 195 and 7440 *Timariots*

There were farther in past times allotted to the attendance of this Army about 6900 men for mending the ways, bringing provisions, and service of the Artillery; there was also an allowance for 1280 *Sutlers*, or Victuallers of the Camp, and for 128 Trumpeters,

and Drummers, which were *Gypies*; but this was when *Anatolia* was a Frontier County to the Christians, and was therefore better fortified and accommodated; but since it is become one of the innermost parts of the Empire, that Rent is converted into the Possessions of *Zaims* and *Timariots*, so that there is a farther addition of 330 *Ziamess* and 1136 *Timariots*.

In the Government of *Caramania* are reckoned

Sangiacks 7. *Ziamets Timariots*

<i>Iconium</i>	18	512	The <i>Gebelues</i> of the <i>Zaims</i>
<i>Nigde</i>	11	355	at the lowest rate are 292
<i>Kaisiri</i>	12	144	Of <i>Timariots</i> at the same
<i>Jenischeber</i>	13	244	account
<i>Akscheber</i>	6	122	—
<i>Kyrscheber</i>	4	430	Which makes in all
<i>Akserai</i>	9	358	4892
—	—	—	The Rent according to the
Which make 73	2165	—	Ottoman Statutes is,
—	—	—	Aspers 10500175

In the Government of *Diarbekir* are reckoned 12 *Sangiacks*, besides those of *Kiurdistan* and *Gurdia*, which are computed to make 1800 melli; but I find only nine denoted for the *Ziamets* and *Timariots*, viz.

Sangiacks Ziamets Timariots

<i>Amed</i>	9	167	The <i>Gebelues</i> of the <i>Zaims</i>
<i>Chapurt</i>	70	163	at the lowest rate will make
<i>Ezans</i>	10	122	424
<i>Sipurek</i>	0	1	<i>Timariots Gebelues</i> at the
<i>Nesbin</i>	1	5	same rate will make 1080
<i>Cbsengbif</i>	5	30	—
<i>Tebemescherek</i>	2	7	1504
<i>Kuleb</i>	3	24	The Rent is not described
<i>Sangiar</i>	6	21	of this Country in the Otto-
Which make 106	540	—	man Statutes.
			In

In the Government of the Beglerbeg of *Damasco*,
called in Turkish *Scham*, are 7 *Sangiacks*,

<i>Sangiacks</i>	<i>Ziamets</i>	<i>Timariots</i>	
<i>Damascus</i>	87	337	The <i>Gebelues</i> of the <i>Zaims</i>
<i>Jerusalem</i>	9	161	at the former rate 512
<i>Aglum</i>	4	61	The <i>Gebelues</i> of <i>Timariots</i>
<i>Babura</i>	9	39	1746
<i>Sifad</i>	5	123	
<i>Gaza</i>	7	108	In all 3258
<i>Nabolos</i>	7	44	
Which make	128	873	

In the Government of the Beglerbeg of *Liwas*,

<i>Sangiacks</i>	<i>Ziamets</i>	<i>Timariots</i>	
<i>Liwas</i>	48	928	The <i>Gebelues</i> of the <i>Zaims</i>
<i>Amasia</i>	19	249	at the former rate 432
<i>Tchurum</i>	16	310	The <i>Timariots</i> 6058
<i>Buziadick</i>	15	731	
<i>Demurki</i>	1	310	In all 6490
<i>Gianik</i>	7	348	
<i>Arbkir</i>	2	153	The Rent for maintenance hereof 13087327
Which make	108	3029	

In the Government of the Beglerbeg of Erzrum are,

Sangiacks	Ziamets	Timariots
Erzrum	56	2214
Karabizor	32	904
Scbarki	8	229
Kiesi	9	654
Pash	3	435
Hanes Esber	10	491
Mamervam	4	96
Melazkerd	0	272
Tekman	1	253
	122	5548
	—	—

The Gebelues of the Zaims
at the former rate 488
The Timariots 1096
In all 11584

In the Government of the Beglerbeg of Wan are,

Sangiacks	Ziamets	Timariots
Wan	48	147
Adilgewar	29	101
Ergisch	0	14
Senuregbial	32	203
Tebobanlu	2	36
Gbiokiche	36	160
Derekber	27	79
Gbiorluk	7	61
Faniasi	4	25
	185	826
	—	—

The Gebelues of the Zaims
at the former rate make 740
The Timariots 1652
In all 2392

In

In the Government of the Beglerbeg of Marasch are,

Sangiacks	Ziamets	Timariots	
Marasch	10	118	The Gebelues of the Zaims
Malatia	8	276	at the former rate make 108
Afak.	9	118	The Timariots 1024
	—	—	—
	27	512	—
	—	—	1132
			The Rent for maintenance,
			Aspers 9420317

In the Government of Cyprus are,

Sangiacks	Ziamets	Timariots	
Icbili	16	60	The Gebelues of the Zaims
Alaine	0	115	at the former rate make 160
Cyprus	9	308	The Timariots 2134
Schis	2	156	—
Tarsus	13	428	—
	—	—	8294
	40	1067	—
	—	—	—

In the Government of the Beglerbeg of Tripoli in Syria are,

Sangiacks	Ziamets	Timariots	
Tripoli	12	87	The Gebelues of the Zaims
Hams	15	169	at the former rate make 250
Gebele	9	91	Timariots 1140
Selemie	4	52	—
Hamaz	23	171	—
	—	—	1390
	63	570	—
	—	—	—

In

In the Government of the Beglerbeg of Rika are,

Sangiacks Ziamets Timariots

Rika	30	143	The Gebelues of the Zaims
Serug	9	291	at the former rate make 240
Biregik	15	109	Of the Timariots 1332
Ane	6	123	
			1572
	60	666	

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In the Government of the Beglerbeg of Tebilder are,

Sangiachs Ziamets Timariots.

<i>Ossi</i>	3	123	
<i>Erdebamburek</i>	9	86	
<i>Hagreck</i>	2	23	
<i>Hartus</i>	13	39	
<i>Ardnung</i>	4	149	
<i>Pusenbasf</i>	11	18	
<i>Penbek</i>	8	54	
<i>Tarchir</i>	2	4	
<i>Zori</i>	9	10	
<i>Ustucba</i>	1	7	
<i>Aebankiuk</i>	11	37	
<i>Acbtala</i>	6	6	
<i>Afir</i>	4	14	
<i>Penbeck</i>	14	89	
<i>Pertekrek</i>	9	0	
	106	659	

The Gebelues of the Zaims
at the former rate make 424
Of Timariots. 1318

1742

In the Government of the Captain Pashaw, or
Lord Admiral, are,

Sangiachs Ziamets Timariots.

<i>Negropont</i>	12	188	
<i>Mytilene</i>	4	83	
<i>Kogia ile</i>	25	187	
<i>Sifla</i>	32	235	
<i>Karliili</i>	11	119	
<i>Galipolis</i>	14	32	
<i>Rhodes</i>	5	71	
<i>Betgai</i>	5	146	
<i>Meszestra</i>	16	91	
	124	1152	

The Gebelues of the Zaims
at the former rate make 500
Of Timariots 2304

2804

For maintenance of which
the Rent set down in the
Ottoman Statutes is Aspers
10800000

In

In the Government of the Beglerbeg of Rumeli,
otherwise Romania, are,

Sangiacks Zaimets Timariots

<i>Sophia</i>	337	1788
<i>Kioftendill</i>	48	1017
<i>Morea</i>	100	242
<i>Alexandria</i>	2	
<i>ot Epyrus</i>	519	205
<i>Tirbala</i>	26	525
<i>Silistra</i>	75	432
<i>Nighebolis</i>	60	344
<i>Uchri</i>	60	342
<i>Aulona</i>	68	489
<i>Jania</i>	62	345
<i>Ilbasan</i>	18	138
<i>Tehirmen</i>	20	130
<i>Salonica</i>	36	262
<i>Wize</i>	20	79
<i>Delunias</i>	24	165
<i>Uskisip</i>	20	344
<i>Kerklefa</i>	1	18
<i>Dnakakin</i>	10	53
<i>Widin</i>	17	225
<i>Alagebizar</i>	27	509
<i>Serzeriu</i>	17	225
<i>Waltcariu</i>	10	37
	—	—
	1075	8194
	—	—

The *Zaims* with their *Gebelues* at the former proportion make 4300
The *Timariots* 16388

This the lowest rate 20688

But the ordinary computation of the *Zaims* and *Timariots* in this place with their *Gebelues*, is of about 30200 fighting men, or thereabouts; to which is added the Souldiers of the *Beglerbeg*, *Sangiacbeys*, and other Officers, which commonly amount to 2500. The Militia maintained with the Lands of the Country may be computed at 32700, or 33000 men.

Besides this Militia in Romania, there is another sort called *Juregbian* or *Jurukler*, who have their Estates in Fee from Father to Son, of which there are accounted about 1294 Families: There is also another sort in the Province of Dobridge, called * *Ogiacks*, of which

* Signifies a Chimney.

which there are about 4000 Houses: Of the same kind in the Province of *Kizilge* are 200 Houses: in *Tchirmen* 351 of *Cingani*, which are the same as amongst us the Race of the *Gypsies*; in *Wize* 170: So that the whole sum of *Ogiacks* may arrive to the number of 4721, or at most to 5000. These are obliged every year to draw out of every thirty persons five, called *Eschkingi* or *Voluntiers*, who are to joyn themselves with the *Tartars* for making Excursions into *Russia*, *Poland*, or other parts; and so yearly they interchangeably take their course. The other 25 remaining are called *Jamak*, and are not obliged personally to serve when the Grand Signiors Wars call them to employment; but then for every 5000 Aspers Rent they possess of the Grand Signiors Lands, they are fessed at one man, who are assigned to serve out of those whose turn it was that year to have accompanied the *Tartars* in their Robberies. The principal Office of these is to attend the Artillery, Baggage, and Provisions, to mend the Ways and Bridges for passage of the Army. To the like Service are obliged certain Families of *Bulgarians*, for carriage of Hay, and cutting Grass, according to the Season of the Year.

The number of the *Zaims* and *Timariots* in the Governments of the *Beglerbegs* of *Buda*, *Temsvar*, and *Bosna*, I find not particularly described in *Ottoman Books*; but however according to the best information, that Militia on the Confins of the Empire called *Serbadly*, amount to the number of about 70000 fighting men, paid out of the Rents of the *Sangiacks* of that Country. But though the Militia of *Buds* be not set down in the Registers of more ancient date at *Constantinople*, because it is as it were a Principality independent both for its eminency, Revenue, and large extent of Dominions; yet in that City it self is strict order observed, and the Rolls of their force most exactly known and computed; to which the Turks have

have a strict eye, it being a frontier Garrison of much importance, and the Key of *Hungary*; the Militia of which, as I learned from Officers of note, during my residence in that place, was according to this precise account: Of

<i>Janizaries</i>	12000
<i>Sabees</i>	1500
<i>Zaims and Timariots</i>	2200
<i>Akaps</i> , which are the meanest sort of Souldiery, Belonging to the Castle of <i>Buda</i>	1800
<i>Febezes, or Armourers</i>	1200
The Guard at the Gate called <i>Cuebne Cappe</i>	1900
<i>Topgees, or Gunners</i>	500
<i>Mortoloes</i> , a sort of Foot-Souldiers	500
Souldiers belonging to the Powder-house	300
The Souldiery who are Servants to the <i>Pashaw</i>	280
	3000

In all 22180; to which adding the Militia of *Bosna*, and other parts of *Sclavonia*, and all along the Frontier Countries, which extends for above 300 English miles, the number may amount to no less than 70000 fighting men. But we here discourse only of the number of the *Zaims* and *Timariots*, which whole sum amounts to, of *Zaims* 10948, and of *Timariots* 72436; which makes in all 83380; but this is calculated at the lowest rate, they may very well be reckoned to be one third more, besides other Militia's of *Castro*, or other orders of Souldiery to be treated of in the following Chapters.

These Partitions or Divisions were first made by *Solyman* the Magnificent, as the best Rule and Method for an orderly disposition of his Militia, and as the strongest Nerve of the *Ottoman* Force; but as with time in the most exact compositions of Discipline, corruptions through covetousness and ambition of Officers are introduced; so also in the just disposal of these

these Rents according to the ancient Institutions : for the Beglerbegs, Pashaws, Treasurers, and other Officers, instead of bestowing this maintenance to the Soldiers, according to their merits of Valour or long Service, reserve it to prefer and gratifie their Servants and Pages, obliging them in recompence thereof under various Services ; some that live at Constantinople, or near the Sea, to defray the charges of all Boats and Vessels which carry their household Provisions ; others that live in the Inland Countries agreeing with the Treasurer of the Souldiery, without regard to the true Heirs, or any other consideration, set to sale these Rents to them who profer most ; so that in time of Harvest the Pashaw sends abroad his Officers to gather his Profits from the Poor Timariots, with that oppression and violence as causes disturbances, differences, and Law-suits amongst them, which being to be decided by Judges partly interess'd in the Quarrel, the Sentence is certainly determined on their side who have most power and most money.

The foregoing account of *Zaims* and *Timariots* is the most reasonable one can be given : and because we have reckoned them at the lowest rate, making some allowance to the 83380, this Militia may amount to an hundred thousand men, which, as I have heard, is the utmost number of this sort of Souldiery.

CHAP. IV.

*Of certain Customs and Laws observed amongst
the Ziamets and Timariots.*

A Mongst these Forces of *Ziamets* and *Timariots* are in time of War and Action mixed certain Volunteers or Adventurers, called by the Turks *Gionullu*, who maintain themselves upon their own expence in hopes by some signal Actions of Valour to obtain the succession into a *Zaims* or *Timariots* Lands, as places are made void by the slaughter of the War. These men are often very hardy and ready to attempt the most desperate Exploits, moved by a desire of the reward, and by the perswasion, that at worst dying in a War against Christians, they become Martyrs for the *Mabomet* Faith. It is reported, that in one day, upon the Assaults given *Sorinwar*, or the new Fort of Count *Serini*, one *Timariots* Farm was bestowed eight times; one being slain it was conferred on another, and so on a third, and so on the rest; all which had the misfortune to fall, untill it rested on the eighth, the others dying with the title only of *Timariots*.

The *Zaims* or *Timariots* being aged, or impotent, have in their life time power to resign up the right of their estates to their Sons, or other Relations.

It is not lawful for a Peasant or Clown to mount his Horse, or girt his Sword like a *Spabee*, until first he hath had part of his Education in the Service or Family of some *Pashaw*, or person of Quality; unless it be on the Confines of the Empire, where having given evident Testimonies of his Courage, he may then become Competitor for the vacant Farms of a *Zsim* or *Timarist*. It

It is the Custom of *Romatis*, that a *Zaim*, or *Timariot* dying in the Wars; his *Zaim's* Rents are divided into as many *Timaria* Farms as he hath Sons; but if a *Timariot* hath no, more than 3000 *Aspers* Rent, it descends entirely to his eldest Son; but if it be more, it is proportionably divided amongst the rest of his Children.

But if they die of a natural death at their own homes, the Lands fall to the disposal of the *Beglerbeg* of the Country, either to confer them on the Heirs of the deceased, on any of his Servants, or sell them at the best advantage.

But in *Anatolia* there are many *Zaims* and *Timariots* whose Estates are hereditary to them and their Heirs; and are not obliged to serve in person in the War, but only to send their *Gebeleus*, or number of Servants according to the value of their Estates; of which duty if they fail in the time of War, the years Rent is confiscated to the Exchequer; and this Estate descends to the next of Kin, whether derived from the Male or Female Line.

CHAP. V.

The State of the Militia in Grand Cairo, and Egypt.

The Guard and protection of the Kingdom of Egypt is committed to the charge of twelve *Begs*, some of which are of the ancient Race of the *Mamelukes*, confirmed by *Sultan Selim* upon the taking of Cairo; these have the command of the whole Militia in their hands, whereby they are grown proud, powerful, and ready upon every discontent to rise in rebellion; every one of these maintains five hundred fighting men, well appointed for War, and exercised

In Arms, which serve but as their Guard, and for Servants of their Court; with which they go attended in journeys, in their hunting, and publick appearances. Under the command of these twelve Captains are twenty thousand Horse, paid at the charge of the Country, whose Office is by turns to convey yearly the Pilgrims to Mecha, and the annual Tribute of 600000 Zelbins^{*} to the Ottoman Court, whether it be judged requisite to send it either by Land or Sea; these are the standing Militia of the Country, out of which, unless upon the forgoing occasions, they are not obliged to other service; their principal duty being, to prevent the invasion of the African Mountaineers, who often make incursions from their barren Rocks, into the fat and fruitful Soils of Egypt. Besides this Militia, are computed eighty thousand Timarots, out of which they yearly transport about 2500 or 3000 men to the Wars of Candy; but to more remote Countries, or the late Wars of Hungary, I did not hear that this Souldiery hath usually been called.

These twelve Beghs of Egypt are noble by blood, enjoying an Hereditary Estate descending from the Father to the Son; which richness joyued with the command of a powerful Army, hath rendered them so formidable and insolent, that oftentimes they take upon them an authority to imprison and depose the Pashaw from his Office, and spoil him of all the Riches he hath collected in his three years Government: by which means are always great jealousies and animosities between the Pashaw and these Beghs; dissensions and rebellions to that high degree, that many times it hath been little different from an absolute Revolt. Ibrahim Pashaw was in the year 1664 imprisoned by them, and

* About 100000 Dollars - obtained his liberty for six hundred purses of money; after whose departure the brother of the said Ibrahim, upon some certain pretences on the Pashaw's score, falling into their hands, was imprisoned also, but shortly after

after obtained his releasement by the Grand Signior ^a called
Master of Horse, who was sent expressly to compose
the disorders of Egypt; which were now proceeded
to that degree, that without some satisfactory atone-
ment could not be termed otherwise than a total de-
fection; and therefore they resigned up one called
Sulfiear Bei to justice, who ^b being brought to *Adri-*
anople, was immediately in presence of the Grand Sig-
nior put to death. But the *Turk* hath always on occa-
sions of these disturbances and insolencies, dissembled
and connived at the disorders, perceiving the distem-
per of that Kingdom to be such, as can with much
difficulty be redressed, fearing that were forcible re-
medies applied, they would cause so violent a commo-
tion of humours, as would absolutely rent it from the
body of the Empire.

^a The *Admiral* *Bei* *of Egypt* *is* *called* *Master* *of* *Horse* *in* *the* *Turk*.
^b In the month of Feb. 1664
The Auxiliary Forces to the foremention'd Militia
to the number of *the* *Turks* *are* *as* *follows*:
viz. *the* *Tartars*, *Valachians*, *Moldavians*, *and*
Transilvanians, under the command of their respective
Princes; who are obliged to serve in person whenso-
ever called by the *Sultans* command. *The Tartars*, *mean* *of* *Crim*, *are* *to* *furnish* *a* *hundred* *thousand* *men*,
when *the* *Grand* *Signior* *himself* *appears* *in* *the* *field*;
but *if* *the* *Army* *is* *commanded* *by* *the* *Viceroy* *only*, *then*
the *Son* *of* *the* *Ghitarbas* *is* *to* *serve*; *or* *having* *no*
Issue, *the* *Army*, *to* *the* *number* *of* *forty* *or* *fifty* *thou-*
sand *fighting* *men*, *is* *to* *be* *conducted* *under* *the* *chief*
Minister. *But* *the* *Princes* *of* *Valachia*, *Moldavia*, *and*
Transilvania *are* *never* *excused* *from* *personal* *atten-*
dance *in* *the* *Camp*, *each* *of* *which* *respectively* *are* *to*
be *attended* *with* *six* *or* *seven* *thousand* *men* *a* *piece*,
And *though* *the* *Prince* *of* *Transilvania*, *called* *Apefi*,
was *in* *the* *last* *War* *against* *the* *Emperour* *not* *called*

out of the Confines of his own Country; it was with design that he should keep that Station free from the irruption of the Enemy, not that he was disengaged from his personal attendance on the Viziers Camp, or

CHAP. VI.

Of the Spahees.

HIthereto we have treated of the Turkish Horse that are maintained by Farms and Rents of Lands: now it will be necessary to discourse of those that receive their constant pay from the Grand Signiors Treasury; and these are called Spahees, who may not improperly be termed the Gentry of the Ottoman Empire, because they are continually better educated, courteous, and refined, than the other sort of Turks, and are in number 12000. Of these there are two Orders, one called *Silahsari*, who carry yellow Colours, and the other *Spahisgari*, or the Servants of the Spahees, and have their Colours red; these Servants have now obtained the precedency above their Masters; for though the *Silahsari* are very ancient, and deduce their institution from Ali their first Founder, who was one of the four Companions of Mahomet; yet Sultan Mahomet the Third, on a day of Battel in Hungary, seeing the *Silahsari* routed and put to flight, with violent passion and earnestness endeavoured to stop their course; and perceiving the Servants of these Spahees to remain still in a body, incited them to revenge the shameful cowardice of their Masters, who immediately encouraged with the words of the Sultan, clapping up a red Flag, gave so bold an onset on the Enemy, and with that success as wholly recovered the glory of the day: in remem-

brance

325



A Spear.

brance of which service and notable exploit, the Sultan as disposer of all Honours and Orders, gave ever after the preheminence to these Servants before their Masters; since which time this new Institution of Spahoglary hath always been continued.

Their
Arms

These Light-horse-men are armed with their Scimitar and Lance, called by them *Mizrak*, and some carry in their hands a *Gerit*, which is a weapon about two foot long, headed with Iron, which I conceive to be the same with the *Pila* amongst the Romans, which by long exercise and custom they throw with a strange dexterity and violence, and sometimes darting it before them in the full career of their Horse, without any stop recover it again from the ground: they also wear a straight Sword, named *Caddare*, with a broad blade fixed in the side of their Saddle, which, or the Scimitar, they make use of when they arrive to handy-blows with the Enemy; many of them are armed with Bows and Arrows, and with Pistols, and Carbines i. but esteem not much of fire-Arms, having an opinion, that in the field they make more noise than execution; some of them wear Jacks of Mail, and Head-pieces painted with the colour of their Squadron: in fight they begin their onset with *Allab, Allab*, and make three attempts to break within the Ranks of the Enemy, in which if they fail, they then make their retreat.

Compar-
ison of
the Spah-
oglaries
of Asia and
Europe.

The *Asian Spahees* are better mounted than commonly those of *Europe*, though these being Borderers on the Confines of the Christians, having learned much of their Discipline by constant skirmishes and combats, are trained in the Art of War, and become the more valiant and experienced Soldiers. But the *Asiatick Spahees* were formerly the more rich, many particular men of them bringing into the field thirty or forty men apiece, besides their lead-Horses, Tents, and other accommodations proportionable to their retinue;

retinue ; but these Cavaliers seemed too great and proud to the Vicer *Kaptini*, for the condition of common Troopers, and infected with the Epidemical Spirit of Faction and Mutiny, which raged at that time amongst all the Grandees of the Empire, which caused him to strike off their heads with as little remorse, as one would do the tops of Poppies, until he had absolutely made a destruction of them. Those now which remain are poor and inconsiderable, contented to Comrade ten or twelve in a Company for maintenance of a poor Tent, and two or three Horses and a Mule for Baggage and Provisions ; these are more tame, and subject to the Cudgely, and can take a beating patiently on the soles of the feet, which is their punishment, as the Janizaries is to receive the blows on the Buttocks ; (that so this chastisement may neither incommodate the seat of the Horsemen, nor the marches of the foot) but if the crime be great and Capital, they are sent for by *Chiavses*, or Pursuivants to appear before the Vicer, by whom being condemned, and strangled near the Walls of the Grand Signiors Seraglio, their bodies are afterwards, about two or three hours in the night, thrown into the Sea, without other solemnity than the firing of one of those great Guns next the Sea, which are planted under the Walls of the Seraglio, which serve for so many warning pieces for others Example.

Their pay is divers, but in general, it is from twelve ^{Their} to a hundred Aspers a day : those who proceed from the Seraglios of *Pera*, *Ibrâhim*, *Pashaw*, and *Adrianiople*, which are so many Nurseries and Schools as well of the Principles of War, as Literature, or have been Cooks Mates, (for the Cook of these Societies is a principal Officer of respect) or *Balzagees*, that is, Hatchet-men, who cut wood for the Grand Signiors Seraglio, and are licensed to live abroad with the title of *Sparber*, have the lowest pay of twelve Aspers a day,

day ; but those who are extracted from the less, or greater Chamber of the Grand Signiors own *Seraglio*, called *Seri fersi*, have nineteen Aspers pay, and if they are favoured with the title of an Office, they receive two or thrice Aspers augmentation. But such as are elected to the War out of more eminent Chambers, as the Landery, the Turbant Office, the Dispensatory, the * Treasury, the * Falconers Lodge, and others, (which we have mentioned in the Description of the *Seraglio*) have at first thirty Aspers daily pay : an encrease of which is obtained sometimes by the Vifiers, or Registers favour unto two Aspers more ; sometimes by services in the War, by receiving two Aspers augmentation for the head of every Enemy he brings in ; two Aspers more for * intelligence of the death of any *Spabee*, out of the pay of the deceased ; as also at the Incoronation, or Instalment of every Grand Signior, five Aspers increase is given as a Dower general to the whole Army of *Spabees* :

* This is done that the Grand Signior may not be cheated by having the Pay continued to those who are dead.

and thus many of them by Art, Industry, and good Success go augmenting untill they arrive to a hundred Aspers, and here is their *non plus ultra*, they can rise no higher. They are paid quarterly from three months to three months ; which they may omit to receive for nine months, but if twelve pass, they can only demand the nine, the other quarter, or more, is confiscated to the publick Exchequer : Their place of payment is now in the Hall of the Vifir, which formerly was in the Houses of the Pay-Masters, and Treasurer, but changed by the Vifir *Kupruli*, on occasion of the disorders and abuses of the Officers which caused mutinies, and disturbances amongst the Souddiery. For the rich *Spabees*, living far distant, to excuse themselves from a long journey to the City, agreed with the Pay Masters that they for some certain part of their income, should without farther trouble

* *Killer Odafi.*
Hassas Odafi.
Dogangj Odafi.
* Called *Tarski*.

to themselves, take up their dues, and make it over quarterly to their Countries of abode; these men thus tasting the benefit of this trade, agreed with others for some little gains to dispatch them before the rest; by which means, and the payment only on *Wednesdays* and *Saturdays*, those *Spabees* that came from remote parts, making so long attendance, had with their excesses in *Constantinople* spent as much as the principal sum they expected; of which growing sensible, at first they began to murmur, then to threaten the Pay-Masters, and at last it proceeded to open mutiny, by forcing the doors, breaking the windows of the Officers, with many other insolencies and disorders, until *Kspriuli*, to remedy these abuses, ordered the money to be given out in his presence, and the payment to be continued every day until the pay was ended.

The Sons of *Spabees*, presenting themselves before the *Visier*, may claim the privilege of being enrolled in the Grand Signiors Books; but their Pay, which is the lowest rate twelve Aspers a day, is to issue forth from their Fathers proportion, but then they are in the road of preferment, and are capable by their services and merits to make additions upon foundation of their own industry. Besides the foregoing ways by which the *Spabees* gain their encrease of Pay, I am given to understand that formerly they had another benefit, called *Gulamiee* or safe conduct money; which was one per cent. of all moneys to those whom the Collectors of the Grand Signiors Revenue summoned to convey the Treasure for more security to the Capital City, besides the maintenance of themselves and Horses in the journey; but this as too chargeable a deduction from the Imperial Revenue was with time taken off, to the great discontent of the *Spabees* in general.

Sons of
Spabees.

Acciden-
tal gains
to the
Spabees.

The Grand Signior going in Person to the Wars according to the ancient Custom of other *Sultans*, bestows a largess on the *Spahis*, of five thousand Aspers a man, which they call *Sadack Akebiash*, or a Donative for buying Bows and Arrows ; as also to the *Janizaries*, as we shall hereafter mention.

Their Discipline. This Army of *Spahis* is in the War ameers confused multitude, without any Government, or distribution into Troops or Regiments, but march in heaps, fight without order, little account kept of their presence or absence from the Camp ; only at the Pay in

* Called in Turkish *Kofsem Ulus Ucfezi*. the Month of * November whosoever appears not, unless favoured by the Officers, hath his name razed from the Grand Signiors Register.

Their duty in the War is to stand Centinel with a *Janizary* at the end of every cord at the Grand Signiours Pavilion, as also at the Vistiers, armed with his Cemitar, Bows, Arrows, and Lance, mounted on Horse-back ; as the *Janizary* on foot with his Sword and Musket ; and also the charge of the Treasury for payment of the Militia is committed in the field to their custody.

How they have lost their honour. This Order of Souldiers was in ancient times in great esteem and honour in all parts of the Empire, by reason of their accomplishment in Learning, refined Education in the Imperial Court, their nearness to preferments, and acquaintance and interest with the Grandees of the Empire : The place of the *Selishbarsi* in their marches to the War, was to flank the Grand Signior on the left hand, and the *Spahi Oglani* on the right, and were always the ultimate reserve of the Battel, as the Life-guard to the *Sultan* : But like men not knowing how to comport themselves in prosperity, growing mutinous and ambitious to have a hand in the Government, became Confederates with the *Janizaries* in conspiracy against the life of their true Sovereign *Sultan Osman*, to which Treason adding other

other Insolencies, they justly were deprived of the favour of *Sabur Miras*, and *Sulam Ibrahim*, the traitors also of their late sedition remaining freshly still imprest in the memory of this present Empereur *Sultan Mahomet*, when they complotted against his own and his Mothers life, is the cause they have still gone declitting from the degree of their pristine honour and esteem; for the Prince as he is the Fountain of Honour, so is his countenance and favour the spirit and life which gives a lustre and sparkling to those Titles and Riches he hath conferred; other Seditions hastned the ruine of their reputation, and in the year 1657, when the Vicer *Mahomet Kapnili*, on occasion of his Expedition against *Janova*, summoned the *Aisan Spabees* to the Rendezvous in *Hungary*; who instead of yielding obedience to the command of their General, elected a new Captain, a *Spabee* of their own rank, called *Hassan Aya*, preferred to be *Pashaw* of *Aleppo*: whose name at that time, I remember upon the hopes of the dissensions he might create amongst the *Turk*, was greatly famed and celebrated over all Christendom. These Combustions in *Asia* headed by the chief Enemy to the Vicer, caused *Kapnili* to leave many of his designs against *Transilvania* unexecuted, and to clasp up a Peace on reasonable and moderate terms of honour, that so he might hinder the progress of a dangerous evil which now threatened and approached the Capital City; for by this time *Hassan Pashaw*, being arrived near the Walls of *Szecvara*, began to treat by way of Petition to the Grand Signior, and represent that out of his zeal to the good of his Majesty and his Empire, he had undertaken a long march to inform him of the corruption of his Ministers, and the miscarriages of Government; his tender years as yet not having ripened his judgment to penetrate these evils, which with time his understanding would discover to be too inveterate and incorable.

All

All the oppressions and aggrievances of the Souldiery he seemed to object to the cruelty and oppression of *Kuprili*, and in appearance had nothing but thoughts of the honour and safety of the Grand Signior's Person ; and doubtless this man was unfit to manage such a design, for he entertained scruples of Conscience, and a remorse and tenderness in spilling Mahometan blood, considerations which are incompatible with the condition of a Rebel ; for who hath the impety to draw his Sword against his Prince, must stop at no bars either of divine or humane right to maintain it. This gave advantage to *Kuprili* to effect his design upon his Enemy ; for in the interim of this Treaty, *Mortaza Pashaw of Babylon*, was commanded to possess the City of *Aleppo*, and *Hassan*, after many fair Messages and Promises from the Grand Signior and the Viceroy, was perswaded to return again to *Aleppo*, to capitulate with *Mortaza* concerning those points and aggrievances he sought to have redressed ; it being alleadged to him, that *Mortaza* had received instructions to treat, and a Plenipotentiary power to grant and confirm as far as should be reasonable and honourable for the Grand Signior to condescend. *Hassan* with this easie answer returned toward *Aleppo* ; near which place he credulously committed himself into the hands of *Mortaza*, who no sooner had him within his Tents, but he concluded all Controversies and Capitulations by the decision of his head from his body : The whole Army of *Spabees* immedately, with the fall of their General, were scattered, and divided themselves ; but about 300 of them, being apprehended by *Mortaza*, were sent to *Constantinople*, where, in the presence of the Grand Signior, within the Walls of the *Seraglio* at *Sentari* they were all executed ; since which their pride hath ever gone declining, and their name become so odious amongst the people, that upon the very nominating a *Spaber*, the Vulgar were ready to

run

run upon them with Stones, or other Weapons that came next to hand ; so that now the *Spabees* are much eclipsed in their ancient fame and honour.

There are besides these two foregoing sorts of *Spabees* other four, the first called *Sag Ulefigi*, that is appointed to march on the right hand of the *Spaboglanis*, and carry white and red Colours. The second is *Sol Ulefigi*, whose place is on the left hand of the *Selabtari*, which carry white and yellow Colours. The third *Sagureba*, that is, Souldiers of Fortune, that are to march on the right hand of the *Sag Ulefigi*, and carry green Colours. The fourth is *Sol Gu-rebs* whose place is to march on the left hand of the *Ulefigi*, and carry white Banners : But these four sorts of *Spabees* are raised and listed according to necessity and occasions of War, and are obliged to all services and duties ; their Pay is from twelve Aspers to twenty a day, and are capable according to their merits, of being promoted to one of the superior Orders. There is also another sort of more elevated *Spabees* called *Mutasaraca*, who issue out from the *Seraglio* with more favour than the ordinary sort of *Spabees*, and are four or five hundred in number, their Pay is forty Aspers a day, and have always the obligation or duty on them to serve and attend the Grand Signior when he goes in Progress for pleasure from one Village to another.

And thus much shall serve to have declared in brief concerning the Institution and Discipline of the *Spabees*, as also of all the Milicia of the Turkish Horse ; we shall now proceed to declare something of their Infantry.



A Janizary.

C H A P. VII.

Of the Janizaries.

The next main sinew of the Ottoman Power is the Order of *Janizaries*, which is as much as to say, the new Militia; and yet their Antiquity may be deduced from *Ousman* the first King of the *Turks*; but because they received Honours and Privileges from *Amurat* their third King, our Turkish History accoues that to be the time of their first original: it is certain that in his time they were modeled, and certain Laws prescribed both for their education and maintenance; when by the counsel of *Castradin*, otherwise called *Kara Rustenes*, *Amurat's* Prime Vicer, it was ordained that for the augmentation of this Militia, every fifth Captive taken from the Christians, above the age of fifteen years, should be the dues of the *Sultan*, who at first were to be distributed amongst the Turkish Husbandmen in *Asia*, to learn and be instructed in the Turkish Language and Religion.

Their number at first was not accounted above six or seven thousand, now with time they are increased to the number of twenty thousand effective men; but were there a List taken of all those who assume this title of *Janizary*, and enjoy their Privileges though not their Pay, there would be found above a hundred thousand; six or seven go under the name of one *Janizary*, for gaining by this means a privilege of being free from all Duties and Taxes, they below a certain sum of money or Annual Presents on the Officers, in consideration of which they are owned and countenanced as *Janizaries*. Their Habit is as the Picture <sup>Their
number
are
more
than
one</sup> represents, wearing always the beard of their Chin and <sup>Their
Habit
is
under</sup>

under lip shaven, which some say they learned from the *Italians*, but certain it is, that this Custom is more ancient than since the time of their Neighbourhood unto *Italy*: this manner of their shaving being generally used as a token of their subjection, and so all the Pages and Officers in the *Seraglio* of great men, Orders of Gardeners, *Balstagees* or Hatchet-men, and others, are distinguished by this mark to be in service and obliged to the attendance of a Master: But when they are either licensed from the War, or promoted to Office, or freed to their own disposal, they immediately suffer their Beards to grow, as a sign of their liberty and gravity.

The Janizaries of whom composed. In former times this Militia consisted only of the Sons of Christians, educated in the Mahometan Rights; but of late that politick Custom hath been disused, the reason of which some attribute to the abundance of People the *Turk* having of their own to supply all their occasions: but I am rather induced to another opinion, having not observed the multitude which Histories and Travellers tell us that the Turks swarm with; and rather assign the neglect of this practice, so prejudicial to Christian interest in these parts, to the corruption of the Officers, and carelessness in their Discipline,

The Novices. And though this election of *Janizaries* out of the eldest and lustiest Sons of Christians that inhabit Europe (for Asia was exempted) is now disused; yet such as enter into this Order, whosoever they are (unless the necessity of the present state of the War be over-urgent) are obliged to perform their Novitiate like *Tyrone's Romani*, before they can be enrolled in the Register of *Janizaries*, and are called *Agimoglanis*. The chief Officer of these is called *Sambol Agasi* in whose care and charge it is to enure these men to all labours, pains, and mortifications, as to cut wood, carry burdens, endure heats, colds, and other sufferings which

which may render them obedient, temperate, vigilant, and patient of all the inconveniences and miseries of War.

The Quarters many of these have in the Garden-Lodges of the Grand Signiors *Seraglio's* (whereof they are many in and about *Constantinople*) to manure and dig the ground, learn the Art of Plantations, and Husbandry, and practise (as occasion requires) meaner Offices of labour and servitude : others of them are placed in the three *Seraglio's* (we have before mentioned in the Chapter of *Spabeees*) *viz.* of *Pera*, *Ibrabim*, *Pashaw*, and *Adrianople*, where their principal Art is the mystery of Plantation and delicious disposal of Gardens into the variety of Knots, Walks, Groves, and Fountains ; and though there are many of this Profession who have no other thoughts to employ their minds, few of them are acquainted with any part of polite Husbandry, or know more than the season to plant their Hartichoaks or Colworts ; as to the rules and symmetry of setting trees, ordering the Labyrinths of Knots, making pleasing Walks, Fountains, and Groves ; it is strange a people that delight so much in Flowers, in Fields, and Arbours, and have themselves or Ancestors ruined many of the delightful Paradises of Christians, should be so wholly ignorant and dull in the contrivance of what they love, as not to be able to borrow one example or model, which amongst all the Grand Signiors Gardens in *Constantinople* may deserve a better name than of a Wilderness.

Others of these *Agiamoglans* are made *Baltagees* or Hatchet-men to cut wood for the *Seraglio* ; others are made Cooks and Officers in the Kitchin, such, I mean, as can already speak the Turkish Language, for those that are ignorant in that Speech, or in the *Mahometan* Religion are disposed into remoter parts of *Anatolia*, where the *Janizaries* have Possessions and Authority ;

* Called
Kiabais Begh.

as to *Ciotabis*, where the * Lieutenant-General of the Janizaries hath Revenue; to *Karabizar* and *Angura*, where the *Stambol Agasi* hath principal power; to *Mentesche*, *Sultan Ugbi*, and *Karosi* where the *Turragibatch* and *Jaiabatchbi*, who are chief Officers of the Janizaries, have Rents and profits belonging to their Offices, and here they are employed in plowing and sowing the Ground, or other laborious exercises, until such time as supplies for the Wars give them occasion to draw out these men from their several Stations:

The manner in making Janizaries,

and then being called to the Chambers of Janizaries, they orderly march one after the other according to their seniority, one holding the end of his fellows Garment, appear before the Muster-Master, who having enrolled their names in the Grand Signiors Register, they run as fast as they can by their *Odabasche* or Master of their Chamber, who gives every one as he passes a blow under the ear, to signify their subjection to him: and this is the Ceremony observed in creating Janizaries.

Their Pay.

At their first Enrolment some have but one Asper a day, others four and five, unto seven and a half, and so with time and favour of their Officers, encrease to twelve Aspers a day, which is the highest Pay of any Janizary, and can have no other advance, unless good Fortune promote them to the degree of *Kiabaia Begb*, which is as much as Lieutenant-General of the Janizaries, or any other eminent Office.

Their Diet and Clothing

Besides this Pay, they have their daily provision and diet from the bounty of the Grand Signior, and their Table ordered at constant hours, where they find their Rice, fifty drachms of flesh, and one hundred of Bread their ordinary Commons, and eat in their respective Refectories like Monks in Convents, or Scholars in their Colledges; they receive also one Souldiers Coat yearly, of Cloath made at *Salonica* of a coarse thread, but warm and convenient, which in every

every month of *Ramazan* is distributed to each Chamber; so that their Bellies are full, and Backs are warm, and all points are better provided than the tattered Infantry which are to be seen in most parts of Christendom. And thus this people being pampered without cares of seeking their bread, grow often querulous, and apt to take the fire of Sedition with every spark of discontent in their Officers; the beginnings of which they commonly make known at their Assemblies of the publick *Divan*, whither four or five hundred of them are obliged four times a Week, that is, *Saturday*, *Sunday*, *Munday*, and *Tuesday*, to accompany the *Fazizar Agar* or their General; at that place they have their Commons from the Grand Signiors Kitchin: which when they have any subject of discontent they evidence by slighting, by kicking down their Plates of Rice, and shewing better stomachs to be revenged, than to their Entertainment; which Mutinies the Grand Signior and principal Ministers having found oftentimes fatal, endeavour by fair promises and satisfactory compliance with their desires to pacifie in their first motion.

The General of this Militia is called *Janizar Agasi*,
and is always elected from the * Royal Chamber of
the *Seraglio*; because it being an Office of great
charge, it is thought necessary to be intrusted to one
whose Education and Preferment hath made a Crea-
ture of the Court; which policy hath been the sup-
pression of divers Mutinies amongst the *Janizaries*,
the discovery of their Combination, and an engage-
ment to a stronger dependency on the favour of the
Seraglio. When this General either dies by a natural
death, or the Sword of the Grand Signiors Justice or
Authority, his Riches, like that of other *Pashaws*, is
not confiscated to the *Sultans* Exchequer, but the In-
heritance accrues to the publick Treasury of the *Ja-*
nizaries; which how dangerous it is to a State to



Gabyzar Agasi or Generall of the Janizaries





A Solack or one of the Grand Signors Footmen



A Paick or another sort of Footman



have a Militia endowed with Revenues appropriated to their Officers (as already we have declared they possess in some parts of *Anatolia*) and a Bank of Wealth united to the maintenance of a licentious Sword, the *Ottoman* Princes have by sad effects rather felt, than able by virtue of their absolute Power to remedy.

The second Chief Officer is the *Kiabsiz Begb*, Lieutenant-General, Officers.

The third is *Segban Baschi*, the Overseer of the Carriage of the Soul'diers Baggage.

The fourth is the *Turnagi Bashee*, or Guardian of the Grand Signiors Cranes.

The fifth is the *Samsongi Bashee*, chief Master of the Grand Signiors Mastives.

The sixth is the *Zugargi Bashee*, Master of the Spaniels.

The seventh is the *Solack Bashee*, Captain of the Archers, or of such *Janizaries* who go armed with Bow and Arrows.

The Eighth is *Subashi* and *Affasbashi*, who are chief of the Serjeants and Bailiffs, and attend always at the Grand Signiors Stirrop when at any time on solemn occasions he shews himself to the people.

The ninth is the *Peikbashi*, or Commander of that sort of Pages which are called *Peicks*, who wear Caps of beaten Gold, of which there are sixty in number, who march at Solemnities together with the *Solacks* near the person of the Grand Signior.

The tenth is *Bleszurga*, or the head Baily of the *Janizaries*.

These eight last arise from the Order of *Janizaries*, and have their several Commands in the Army, though the Grand Signior, to augment their Power and Honour the more, bestows on them Titles and Wealth in other Offices.

The Janizaries Chambers

The *Janizaries* Chambers (of which there are no others but in *Constantinople*) are in number 162, of which 80 are of ancient Foundation, and are called *Eiske Odalar*; and 82 called *Jeni Odalar*, or the new Chambers; over most of which is a *Tehorbagi* or Captain: In these Chambers those that are not married enjoy their Lodgings and Habitations, and twice a day find their Repast, as we have before mentioned: And thus instead of Monasteries of Friars, the Turk maintains Convents, and Societies of Souldiers, who are trained up with all modesty and severity of Discipline.

Officers
of the
Chambers

The principal Officers of these Chambers are, First, the *Odabashiee*, or Master of the Chamber, who in the Wars serves as Lieutenant of the Company.

Second is *Wekilbarg*, or expenditor for maintenance of the Chamber.

Third is *Bairaktar*, or Ensign-bearer.

Fourth is *Ashgee*, or the Cook of the Chamber.

Fifth is *Karakylukgee*, or the under-Cook.

Sixth is the *Saka*, or the water-carrier.

The Cook is not only an Officer to dress the Diet and Provision of the *Janizaries*, but is also a Monitor or observer of their good behaviour; so that when any one of them commits a Crime, the Cook is the Officer that executes the punishment. The under-Cook also serves for an Apparitor, and is he who summons the married *Janizaries* at their several dwellings in *Constantinople*, when their Officers command their attendance.

Janiza-
ries mar-
ried.

The greatest part of the *Janizaries* consists of Batchelours or single men; for though Marriage cannot be denied to any of them, yet it is that which terminates their Preferments, and renders their Seniory incapable of claiming a right to Offices, or Military Advancement; for being incumbered with a Wife, and

and other dependencies, they are judged in a condition not capable to attend the Discipline of the War, or Service of the Grand Signior; and therefore as to other duty in the times of Peace, besides their appearance every Friday in their Chambers, and presence of their Officers, they wholly are dispensed with.

In the Wars this Militia is considered as the most valiant and best disciplined Souldiery of the Turkish Camp, and therefore are either kept as a Reserve, or march in the main body of the Army. In times of Peace their Quarters are many times changed, to keep them in employment, from one Castle or Garrison to another, as to *Buda*, *Kanisfa*, *Temeswar*, to *Rhodes*, *Canea*, and other parts: some of them are appointed to keep Courts of Guard at all Gates and Avenues of *Constantinople*, to prevent the Insolencies and Injuries their Companions are apt to offer to Christians, Jews, and others in the Streets, who at some times, being heated with Wine, have in the open Market forced Women, whilst their Comrades have with their Daggers drawn stood over them to defend them from the people; to prevent which disorders, the *Janizar Agasi* accustomis to ride the Streets; attended with about forty *Munigies*, or Bailiffs of the *Janizaries*, where meeting any guilty of such like Crimes, or other Enormities, he seizes them, and carries them to his Court, where after examination of their fault, he orders them to be beaten, or if their Crime be great, to be strangled, or sowed in a Sack and thrown into the Sea; but always their punishment is inflicted privately, perhaps because they are jealous of a mutiny.

In every Province the *Janizaries* have their *Serdars*, ^{Serdars,} who are Colonels, or chief of all the *Janizaries* within that Jurisdiction, who greatly abuse their Office by taking into their protection any that present or pay

them

them for this priviledge ; by which means they have grown so powerful and rich, that some time past the Command of the whole Ottoman Empire hath reposed in the hands of this Militia.

Their Arms are Musquets and Swords ; they fight confusedly in the Field, and with no more order than the *Spabees* ; only sometimes they draw themselves up into *Cunei*, observed amongst the *Romans*.

And thus much shall serve to have spoken of the Institution and Discipline of the *Janizaries* : We shall now proceed to declare how this Militia is decayed, and upon what grounds it is not maintained in its ancient honour and flourishing estate.

CHAP. VIII.

Whether the Maintenance of an Army of Janizaries according to the original Institution, be now agreeable to the Rules of Polity amongst the Turks.

*Epist. 3.
de Lega-
tione Tur-
cicæ.*

This Problem I find first moved by *Busbequius*, once the German Emperours Embassadour to *Constantinople*, who pretends to speak the Grand Signiors sense in this particular, on occasions of difference which the insolent rudeness of the *Janizaries* had caused between themselves and his Family : For *Ruslan Pashaw*, then Prime Viceroy, admonished him friendly to condescend to any terms of Composition, for that Law could not avail where Souldiers ruled ; and the powerful *Solyman* himself, who then reigned, trembled at nothing more than the apprehension of some secret Ulcer of perfidiousness, which might lie concealed within the retirement of the *Janizaries*.

But as there is no question but a standing Army of veterane and well-disciplined Souldiers must be always useful and advantageous to the Interest of a Prince; so, on the contrary, negligence in the Officers, and remissness of Government, produces that licentiousness and wretching in the Souldiery, as betrays them to all the disorders which are dangerous, and of evil consequence to the Welfare of a State.

And so it hath fared with the *Ottoman* Empire, which rising only by the power of Arms, and established on the blood of many valiant and daring Captains, gave Priviledges, Honours, and Riches to the Militia, and at all times encouraged their Prowess and forwardnes by Rewards, and connivance at their Crimes; by which indulgence and impunity, these men ill-principled in rules of Virtue, and unequally bearing prosperity, and the favour of the Prince, have for a long time been gathering a stock of ill humours, ready to receive any contagion of seditious design, and to maintain it with an impudence constant to the *Janizaries* for some Ages, which may equal the levity of the Roman Souldiery, until they shamelessly set their Empire to sale, and forgot both their old obedience to the Senate, and reverence to their new Emperours.

The death and ruine of many Grandees, and of the *Sultan* himself, by such like Seditions, hath at length by dear experience taught the Principal Ministers how unsafe it is to permit an Army lodged in the bowels of the Capital City, of a disposition favourable to it self, envious, and impatient of any other, jealous, and always at enmity with the Court, rich and powerful with Possessions and Rents appertaining to its Commanders in *Anatolia*, and a Treasury of unknown sums which have descended to the Common Bank by the decease of their Generals or *Janizar Agas*; and therefore have by degrees, and as prudently as might be,

be begun to diminish the strength of this Militia by the destruction of the veteran Soul'diers, and ruine of their reputation, by various Aris, in the estimation of the World.

The particular means whereby the *Janizaries* have been studiously destroyed, are by many ways evident; for first they are exposed upon every obscure service, and drawn forth to encounter every Assault of the Empire; as the Wars of *Candy* have exhausted the flower of this Militia, the Battels at Sea buried vast numbers, who were formerly reserved for times of eminent exploits and glory.

Secondly, Which destruction of the veteran Soul'diers hath created other mischiefs to this Order, in point of Discipline, as prejudicial as the former; for as the *Agiamoglans* were obliged to perform six or seven years Novitiate, now, by reason of the constant necessities to supply the Wars, they overskip the orderly formalities of the first Institution, and create them *Janizaries* after a year, or half a years service. And others I have known educated in Mechanick Professions, and from fanning Timber and carrying Burdens in the Arsenal, have at once for the service in *Candy* been created *Janizaries*, who neither know how to manage a Musket, nor are otherwise disciplined to any exercise of Arms.

Thirdly, That *Europe* may not be dispeopled by the triennial seizure of Christian Children of the Grand Signiors service, which in Turkish is called *Denschirme*, that politick Custom and principal conservation of the Discipline of *Janizaries* is, as we have said before, wholly forgotten, and instead thereof election is made of Vagabonds, that proffer themselves out of *Afia*, or other parts, who having passed five or six Months like Novices, are afterwards made *Janizaries*, and being ignorant in the use of Arms, and unaccustomed to labours and sufferings, run from their Colours, and

and renounce their Order, which has been in times past one of the most honourable in the whole Empire.

Fourthly, The old veteran Officers, which had by degrees and steps proceeded to Honour methodically from inferior Souldiers, have either by their own seditious spirits, or jealousy of the Prince, been dispested from this world, and in their places the Sons of *Constantinopolitan Janizaries* succeeded, who have been bred up with softness and effeminacy; and their *Tchorbagees* or Captains have not obtained their commands by time or valour, but by their places with money and Presents to the Prime Officer.

Fifthly, And to forward the decay of this Militia, and to take off their Warlike and haughty courages, the confinement to their Chambers is not severe, but liberty given upon colour of poverty and impossibility of livelihood on their mean Pay, to attend other Trades and services, whereby the exercise of Arms and thoughts of the War is converted to Mechanick Arts, and an intention to ways of maintenance of themselves and Families.

Sixthly, Hope of reward and fear of punishment, which are the incitements to worthy actions and restrictions from the vilest Crimes, are rarely held up to the *Janizaries* in these times for their encouragement or terror; for without money to the superior Officers none of them obtains Preferment: nor can any worn out with Age and Wounds procure dismission from the War with the enjoyment of the usual stipend, who are called by the *Turks Otrak*, and by the Latines *Exaudorati*; and on the contrary, the Children of Officers born in *Constantinople* are often made *Otraks* in their Cradles, and lusty Youths are with favour and money exempted in the flower of their age from the labours of War, and yet enjoy the benefits due to a toilsom Militia.

And

And yet, as if all the connivance at these various disorders and subversion of the good institutions of this Souldiery were not sufficient to impoverish their spirits, to mould them into a more effeminate temper, and cause them to lose their interest and reputation ; it is the common opinion that the Vicer *Kupriuli* laid the designs for the late War with *Germany* before his death, and enjoyned to his Son to prosecute, with an intention, amongst other expectations of benefit to the Empire, to complete the final destruction of the ancient *Spahies* and *Janizaries*, so as to be able to lay a foundation of new Discipline, which may more easily for the future restrain the Turkish Militia within the compass of better modesty and obedience : which design hath taken so severe effect in the War of *Hungary*, in the year 1664. that the bloudiest part of slaughter in the Battels fell on the *Janizaries* and *Spahies*, and by how much more any were more bold and forward in their attempts, by so much more fatal and hasty was their ruine ; so that it is reported that the valiantest Souldiers of the Confines, the veterane and best disciplined of the *Spahies* and *Janizaries*, and the best number of their skilful Commanders and expert Captains perished promiscuously together, to the great damage and weakning of the *Ottoman* Power ; so that now it is not probable that a new Militia succeeding, capable of receiving other Customs and Laws, and neither remembiring nor concerned in former Mutinies will adventure to follow the seditious practices of their Predecessors ; for men are commonly modest at their first entrance into any condition, and unless debauched by corruption and government, are easily contained within the bounds of reasonable moderation. And yet notwithstanding that the pride of the Turkish Militia is reduced to so low an abatement of their power, and to a condition easily for the future with good management to be ruled ;

yet

yet this present *Sultan Mabomes* still retaining the memory and impression of the amazement he suffered in his infancy on occasion of a dangerous combination and conspiracy of the *Janizaries*, will never confide himself to their guard, nor be reconciled to *Constantinople*, in consideration of the many Chambers it contains of that loathed Militia, which have been so many Nurseries and Seminaries of Treasons complotted against himself, and his other Progenitors.

CHAP. IX.

Of the Chiauses.

These having both offensive and defensive Arms assigned them, may be reckoned in the number of the Militia, though their Office being chiefly in relation to Civil Processes and Laws, they may rather deserve the name of Pursuivants or Serjeants. They are in number five or six hundred, their Pay is from twelve to forty Aspers a day; and their chief Officer is called *Cbias Basbee*, to whose custody Prisoners of quality are committed: their place of attendance in the Palace of the Prime Vicer, to be ready on all occasions to carry Letters and Commands to any part of the Empire; such Christian Renegadoes as become *Turks*, they most commonly for their encouragement and subsistence in the *Mabometan* Superstition admit into this Rank; because having commonly an endowment of other Languages besides the Turkish, are most serviceable on Messages into Foreign Countries; and sometimes are sent with Title of Embassadors, as one was once into *England*, *France*, and *Holland*. Their Arms are a Scimitar, a Bow, and Arrows, and a

Truncheon



The Chaousbashee or Cheife the Pursuivants

Trunchion with a knob at the end, called in Turkish *Topum*; those of these Officers that are Servants to the *Vizier* or *Beglerbegs*, carry this Trunchion covered with Silver, called in Turkish *Tchoungian*; but the *Cbiasses* of simple *Pashaws* only of Wood: their Harvest they make upon the occasions of Law suits and differences between one party and another, being Apparitors or Serjeants to call the guilty person to justice, or if the businels comes to composition, they commonly are in the midst to perswade both sides to reason, in which action they want not their Fees or acknowledgement of labour from both parties.

CHAP. X.

Of the other parts of the Turkish Militia, the Toptchi.

These are Gunners, called so from the word *Tope*, which in Turkish signifies a Cannon; and are in number about one thousand two hundred, distributed into fifty two Chambers, their quarters are at *Tophana* or the place of Guns in the Suburbs of *Constantinople*; few of these are expert in their Art, and are ill practised in the proportions and Mathematical part of the Gunners mystery; for were they as skilful as many Engineers in the world, they might doubtless with that train of vast Artillery they either march with in their Camp, or found in their Trenches, give much more annoyance to the Christians Forces; And therefore knowing their own imperfections in this exercise, when Christian Gunners are taken in the War, they entertain them with better usage than other Captives, quartering them in the Chambers appropriated to that Profession, allotting them with the others a pay of

eight to twelve Aspers a day ; but because this is too considerable a maintenance to allure men who are otherwise principled, most of them, as occasion offers, desert the service of the *Turk*, and fly to their own Country.

Their Officers are,

1. The *Topgibaschi*, or General of the Ordnance.
2. The *Dukigibaschi*, or the chief of them that found the great Guns.
3. The *Odabaschi*, the chief of all the Chambers of the Gunners in the Suburbs of *Constantinople*.
4. Is the *Kiatib* or their Muster-Master, who is always a *Spabee*.

Their Guns are the biggest and as well cast and moulded as any in the world ; for the last Expedition in *Hungary* there were forty Pieces of Cannon cast and transported by way of the Black Sea, and thence by the *Danube* unto *Balgrade* and *Buda*. Their Gunpowder is made but in small quantities about *Constantinople*, but comes from divers places of *Europe*, but that from *Damascus* is most esteemed. The biggest size of their Bullets are from thirty six to forty inches Diameter, but these are most commonly of stone, which they make use of in the Castles or block-houses situate on the Sea, as at the Castles upon the *Hellefpon*, called anciently *Sestos* and *Abidos*, and at the Forts at entrance of the Black Sea. Once an Englishman, Gunner of a Ship, which lay at *Constantinople*, had the curiosity and confidence to measure the dimensions of these Bullets ; but being apprehended in the very act was imprisoned for a Spy ; but by the intercession of our Embassadour then Resident, with much labour and some expence was at length released.

Of the Gebegees.

These are Armourers ; so called from the word
Gebees, -

Gebes, which signifies in Turkish as much as Arms of Back and Breast; they are in number 630, distributed into sixty Chambers, and have their quarters near the Church of *Santa Sophia* in *Constantinople*; their Office is to conserue the Arms of ancient times from rust, by cleaning and oyling of them, so as to remain as Trophies for ever of the Turkish Conquests: their Pay is from eight to twelve Aspers a day; their Officers are first the *Gebegibaschi*, who is their Commander in chief. 2. The *Odobashies*, who are so many Masters of their Chambers. On all Expeditions these Armourers are necessary Officers, and oftentimes in days of Battel distribute forth the antique Arms, of which they have the care, into the hands of the *Janizaries*: but those of these men that are indifferently rich, and have favour and friends, enjoy their Pay with ease at their own homes, and like other * *Ogiacks* are capable of being made *Oturaks*, or retaining their Pension with a dispensation from the War.

* *Ogiack* signifies a Family, as also a Military Family: so *Spahi Ogiaghi*, the Order of the *Spahis*; *Senischeri Ogiaghi*, the Militia of *Janizaries*, &c.

Of the Delees.

Delee signifies as much as a mad Fellow or a Hector; these are the Prime Vifiers Lifeguard, and are in number from one hundred to four hundred, more or less, according as the Vifier is more or less rich and splendid in his Retinue; their Pay is from twelve to fifteen Aspers a day; they are by Nation of *Bosna* or *Albania*; their Habit is very ridiculous according to ths Picture; they are men chosen for their great stature and stomachs; they speak big, talk of nothing but killing and adventurous exploits, but in reality their heart and courage is not esteemed proportionable to their bulk and bodies: in the City they march before the Vifier on foot, and make way for him to the *Divan*; on journeys they are too heavy and lazy not to be well mounted; they



Duke, or one of the Viziers Guards

have a Captain over them called the *Delibaschi*; their Arms are a Lance after the *Hungarian* fashion, a Sword, and Pole-Axe, and some of them carry a Pistol at their Girdle. This sort of people being naturally more faithful than the *Turks*, and more inclinable to the Vicer *Kuprisli*, for being of the same Country, he maintained two thousand of them for his Guard; which was so great a curb to the *Janizaries* and the other Militia, that they were never able to execute any Conspiracy against him. The same course his Son, the present Vicer, follows, and is doubtless next the Grand Signiors favour, his principal security.

Of the Segbans and Sarigias.

It is not to be omitted that the *Begherbegs* and *Pashaws* maintain always a Militia called *Segbans*, to whose custody the charge of the Baggage belonging to the Horse is committed; and a select number called *Sarigias*, to whose care the Baggage of the Infantry is entrusted; these serve on foot like *Janizaries*, and the others on Horse-back like Dragoons in Christendom; their Pay, besides their meat, is three or four Dollars a month. The *Begherbegs* have often-times on occasions of their Rebellions enrolled many of this sort of Militia to encounter the *Janizaries*; the which was practised in these late times by *Ipebir Pashaw*, *Hasan Pashaw*, and *Muricza Pashaw*, who having listed great numbers to fight under this denomination, the Vicer *Kuprisli* for terror and more easie destruction of this people, proclaimed through all *Afia*, that strict inquisition should be made after the *Segbans* and *Sarigias*, and that it might be lawful for any one to kill and destroy them without mercy; by which means many were butchered in several places, and thirty thousand of them revolted to the *Sophs* of *Perzia*.

The Muhlagi and Besli.

Are the servants of *Beglerbegs* and *Pashaws*; the first make profession of a principal Art in good Horseman-ship, and exercise themselves in throwing the *Gild*, which is a Dart much used amongst the *Turks*, in the true management of which there is a great dexterity; and because there are considerable rewards bestowed on those who are expert herein, the *Turks* practice it on Horseback as their only exercise and study; very much delight herein the Grand Signiors have always taken, and to be spectators of the Combats between the ser-vants of several *Pashaws* born in different Countries and Nations, who from a Principle of honour to their Nation, and hopes of preferment, contend with that heat and malice one against the other as surpasses the cruelty of the ancient Gladiators; and not only limbs or eyes are lost in this skirmish, but oftentimes sacrifice their blood and life for the pastime of their Prince. Such as are observed to be bold, active, and dexterous at this Game, are preferred to the degree and benefit of a *Zaim* or *Timarist*. The *Beslees* are footmen, who for their great abilities in walking, and running, attain oftentimes to be made *Fanizaries*.

And thus we have now, with as much brevity as may be, run through the several Degrees, Numbers, Institutions, Laws, and Discipline of the Turkish Mil-litia by Land: whose farther progress into Christen-dom, and damage to the Christian Cause may the Al-mighty Providence so disappoint, that his Church, corrected and grown more pious by this chastisement, may at length be relieved from the Rod and yoke of this great Oppressor.

C H A P. XI.

*Certain Observations on the Turkish Camp : and
the Success of the last Battel against the Chris-
tians.*

IN the year of our Lord 1665. the Earl of *Winchel-*
sea, our Lord Embassador for certain Affairs of His
Majesty and the Company of Merchants, having
commanded me to meet the Great Visier in his return
from the Wars in *Hungary*; through ill, or rather un-
certain information of the Viliers motion, I was forced
to proceed as far as *Belgrade* in *Serbia* on the Confines
of *Hungary*, twenty three days Journey from *Con-
stantinople*, where finding a good part of the Turkish
Army encamped near that City, for better conveni-
ence and expedition of my busness, I entred within
the quarters of the *Spabees*, and pitched my Tent as
near the Viliers and the other principal Officers as con-
sisted with due respect; in which place I remained
seven days, until the Army removed towards *Adriano-
ple*; and not having fully compleated my busness
there, I marched and remained other thirteen days to-
gether with the Army: In which time I had leisure to
make some reflections on the Order of the Turkish
Camp.

In the front of the Camp are quartered the *Janiza-
ries*, and all others destined to Foot-service, whose
Tents encompass their *Aga* or General: In the body
of the Camp are erected the stately Pavilions of the
Visier, of his *Kabija*, or chief Steward, or Counse-
lour, the *Reis Effendi* or Lord Chancellour, the *Tes-
tefder Pascha* or Lord Treasuror, and the *Kapisler Kabiases*
or Master of the Ceremonies; which five Pavilions

take up a large extent of ground, leaving a spacious Field in the midst, in the Center of which is raised a lofty Canopy, under which Offenders are corrected or executed, and serves to shelter from the Sun or Rain such as attend the *Divan*, or other business with the Officers of State. Within the same space of ground also is the *Hofis* or Treasury, in small Chests one piled on the other, in form of a Circle, for guard of which fifteen *Sabees* every night keep a watch with their Arms in their hands. Near these Quarters are the Tents of *Pashaws*, *Begbs*, *Agas*, and Persons of Quality, who with their Retinue solely make up a considerable part of the Turkish Army. In the Rear are the Quarters of the *Sabees*, and others that attend the Horse-service, as *Segbans*, *Sarigias*, and others. On the right hand of the Viceroy without the Camp, are placed the Artillery and Ammunition, which in the time I was there was inconsiderable, the great Cannon remaining in *Buda*, and in the City of *Belgrade*, only forty or forty five small Field-pieces of Brass (as I reckoned them) each drawn by four Horses, marched with the Viceroy, more at that time for State and Osten-tation than for real Service.

The Pavilions of the Great Viceroy, and other Persons of principal Office and Quality, may rather be called Palaces than Tents, being of a large extent, richly wrought within, adorned beyond their Houses, accommodated with stately Furniture, with all the convenience of the City and Country, and in my opinion far exceeding the magnificence of the best of their Buildings; for being but for a few years continuance, the maintenance of them is beyond the expence of Marble and Porphyry, or the perpetual Edifices of *Italy*, durable to many *Olympiads* and *Myriads* of years. With these Houses and movable Habitations, which with the Posts that support them are of great weight and bulk, the Turkish Army marches daily four,

four, five, and sometimes six hours Journey: all which Baggage is carried on Horses, Mules and Camels: The great Persons are furnished with two sets of Tents, one of which as the Vifier rises is advanced the *Conack*, or days Journey beyond; so that in the morning leaving one Tent, another is found at noon ready furnished and provided at arrival; which is the reason why the Turkish Camp abounds with such multitudes of Camels, Mules, and Horses of Burden, with so many thousand Attendants on the Baggage, which are of a vast expence, and if duly considered, is a matter of the greatest state and magnificence in the Turkish Empire.

Though it is reported by those who are Souldiers, and have experienced the Valour of the *Turks* in fight, that their Victories are obtained by multitudes of men, rather than by Art, or Military Discipline; however the Conquests they have made on the parts of *Christendom*, is a demonstration undeniable of some supereminent Order in their Army, which recompenses the defect of knowledge in the true Mystery of War; and this Regulation (in my opinion) proceeds from nothing more than the strict prohibition of Wine upon pain of death (two men being executed during the time of my Residence there for bringing a small quantity of it into the Field) for hereby men become sober, diligent, watchful, and obedient. In the Turkish Camp no brawls, quarrels, nor clamours are heard; no abuses are committed on the people in the march of their Army; all is bought and paid with money, as by Travellers that are Guests at an Inn; there are no complaints by Mothers of the Rape of their Virgin-daughters, no Violences or Robberies offered on the Inhabitants; all which good order tends to the success of their Armies, and enlargement of their Empire. As on the contrary, the sloth of the *Germans* and other Nations in their Councils against the *Turk*, the liberty

given to the Christian Souldiery, or rather the difficulty to correct it, proceeds from nothing more than intemperance of Wine, which moves in the Souldiery a lust and promptitude to all evils, and is the occasion of the horrid outrages they commit, quarrels among themselves, and disobedience to their Officers, and betrays oftentimes a whole Army to ruine by surprisal: for how can those men be watchful, whose heads are charged with the fumes of Wine, and not yield opportunity of sad advantages to so awakened an Enemy as the *Turk* & *Busequius*, who had been Embassadour whom the Emperour to the Grand Signior in two several Embassies, and had known and seen the vigilance of the Turkish Camp, attributes much of their success against the *Germans* to the ancient vice of Intemperance of his Country: *Neque verò*, saith he, *gravire imperio Turcæ Grecos premant, quam nobis dominantur vici, luxus, crapula.* And so sensible are the *Turks* of the abuses and disorders which arise in their Camp by the use of Wine, that they endeavour all that is possible to debar their people from it, and therefore two or three days before the Army arrives at any place, Officers are dispatched before to seal all Taverns, and make Proclamation against the sale of Wine: for though it be against their Law to drink Wine, yet drunkennels is now become so common a vice amongst them (as we have already declared in the Second Book) that scarce one in ten but is addicted to a brutish intemperance therein.

The Camp is always clean and free from ordure and filth; there being holes digged near every Tent, which are encompassed about with Canvas for the more privacy and accommodation in mens necessary occasions; and whensoever these places become noisom and full they are covered with earth and the Canvas removed; so that the whole Camp is clear of all excrements of men, as also kept more free from other

other stench (which may cause putrefaction) than the most orderly Cities of the world. If the march be in the Summer-time, and the weather hot, the Beasts of burden and baggage begin to travel about seven a clock in the Evening, and the *Pashaws* and great Viceroy presently after Midnight ; who are accompanied with so many Lights as equal almost the brightness of the day. Those that carry these Lights are *Arabians*, from the parts of *Aleppo* and *Damascus*, men used to travel on foot, who in Turkish are called *Maffalageeler*, over whom is a Superintendent or chief called *Maffalsigibashiee*, whose Office it is to govern and to punish these people, and is liable to answer for their disorders : the Lights they carry are not Torches, but a bituminous oily sort of wood, which they burn in an Iron grate carried on a staff made in the form of our Beacons ; and of the same fashion with those Lights we see drawn in ancient Hangings, and Pictures which represent night pieces of Roman Stories.

And since I have discoursed something of the Turkish Camp in this their return homewards, it will not be much from my promise to acquaint the Reader with what chearfulness and alacrity the Army marched this way after their ill success ; and also to declare the occasion that put a hook into the nostrils of this great Oppressour, and diverted him for the present from the farther spoil of Christendom. After the taking of the Castle, called *Serinwar*, by the great Viceroy, built by Count *Serini* (the which was the first Original and occasion of the War) and the defeat of the *Pashaw* of *Buda* near *Lewa* by Count *Susa* Governor of *Gomor-rab* ; the Viceroy made many and various attempts to pass the River *Raab*, to make some Conquests in the parts of *Croatia* and *Styria*, but by reason of the Forts the Christians had made along the banks of the River, in every adventure lost considerable numbers of men ; at which loss of men and time, and the ill success near

Lewa,

Lewa, the Vicer, being greatly moved, made another adventure on the twenty seventh of July, 1664. advancing with the gross of his Army as far as *Kermens*, a place between the Rivers *Raab* and *Terne*, endeavouring there to make his passage with better success; but by the valour of the *Hungarians*, and the assistance of the General *Monteenulii*, were repulsed with extraordinary slaughter.

On the first of August following the *Turk* made another considerable attempt, and passed over in one place six thousand *Janizaries* and *Albanians*, and in another, where the River was foordable, and not above ten paces broad, the whole Body of the Turkish Horse crowded over in vast numbers, which caused the Christians to joyn their Forces into one Army, and retreat farther into the Country, and put themselves into a posture of giving Battel to the Enemy.

As soon as the Turkish Army had thus waded over the water, the night following fell so much rain, and such a Deluge came pouring down from the Mountains, that the River which was foordable the day before, did now overswell its own banks, and not passable without Floats and Bridges. As soon as the Army was thus passed the River, the great Vicer dispatched immediately Messengers to the Grand Signior to acquaint him of his progress and passage; which news he knew would come very grateful; because in all Letters from the Grand Signior he was urged by threats and positive Commands to proceed forward in his march, and not to suffer the impediment of a narrow Ditch to be an interruption to the whole *Ottoman* Force, which was never before restrained by the Ocean. The Grand Signior having received this intelligence, as if the whole Victory and Triumph over the World consisted in the passage over the *Raab*, was transported with such an extraordinary joy and assurance of Victory, that all *Hungary* and *Germany* were already

already swallowed in his thoughts; and when by a second Message he received intelligence, that a forlorn hope of the Enemy, consisting of a thousand men, was cut off, the Ottoman Court was so transported with the joy and assurance of Victory, that to anticipate the good news, the Grand Signior commanded that a solemn Festival should be celebrated for the space of seven days and seven nights, called by the *Turks*, *Dusalmas*; in which time the whole nights were spent in Fire-works, shooting great Guns, Volleys of Muskets, sound of Drums and Trumpets, revelling, and what other Solemnities might testify their joy and triumph. But scarce three nights of this vain dream had passed, before the Grand Signior awakened by intelligence, contrary to what was presaged and expected, of the defeat of the best part of his Army, shamefully commanded the Lights to be extinguished; and the remaining four nights appointed for joy to be turned to melancholy and darkness. And indeed this rash joy was the more shameful and ridiculous, by how much more fatal and destructive the loss was to the *Turks*. For they being now got over the River, and the Christians drawn up in *Battalia*, a most furious fight began, which from nine a clock in the morning, until four in the afternoon continued with variable Fortune; at length the *Turks* assailed by the extraordinary valour of the Christians, which were now of equal number to them, began to give back, and put themselves into a shameful flight, leaving dead upon the place about five thousand men, and the glory of the day to the Christians: the *Turks*, who always fly disorderly, knowing not the Art of a handsom retreat, crowded in heaps to pass the River, the Horse trampling over the Foot, and the Foot throwing themselves headlong into the water, without consideration of the depth, or choice of places foordable after the great rains; those sinking, catching hold of others that could swim, sunk

sunk down and perished together; others both of men and horse through the rapidness of the stream were carried down the River and swallowed up in the deeper places: the water was dyed with bloud, and the whole face of the River was covered with Men, Horse, Garments, all swimming promiscuously together; no difference was here between the valiant and the cowardly, the foolish and the wise, counsel and chance, all being involved in the same violence of calamity:

Tac Lib. x Non vox & mutui fortatus juvabant, adversante tendit, nibil strenuum ab ignave, sapiens a prudenti, consilia a eosu differre, cuncta pari violentia involuerantur; so that the waters devoured a far greater number than did the Sword; whilst the great Viceroy standing on the other side of the River was able to afford no kind of help or relief, but as one void of all counsel and reason, knew not where to apply a remedy. This defeat though in Christendom not greatly boasted, by reason that the destruction of the *Turks*, which was most by water, was partly concealed to them; yet the *Turks* acknowledge the ruine and slaughter to have been of a far greater number than what the Christian Diaries relate, confessing that since the time that the Ottoman Empire arrived at this greatness, no stories make mention of any slaughter or disgrace it hath suffered to be equalled to the calamity and dishonour of this. On the *Turks* side were slain *Ishmael Pasha* lately of *Buda*, and *Chimadam* of *Constantinople* by a shot from the enemy in his passage over the River, the *Sabée Lar-Agasee* or General of the *Sabées*, and several other *Pashaws* and persons of quality fell that day, fifteen Pieces of Cannon were taken, with some Tents and other rich spoils: Of the Christians were slain near a thousand; those of note were Count of *Nassau*, Count *Charles of Braemstorf* Captain of the Guards to *Montecuccoli*, Count *Fucher* General of the Artillery, with many other Gentlemen of the French Nation, who
deserve

deserve ever to be Chronicled for their vertue and valour.

The *Turks* were with this news greatly ashamed, and dejected, having but two days before demonstrated excesses of joy, congratulated the happy news one to the other, sending Presents abroad after their manner, derided the Christians living amongst them with the news, exprobated them with a thousand injuries, applauded their own vertue and valour, and the righteousness of their cause and Religion. But on a sudden, intelligence coming contrary to their expectations, such a dampness fell upon their spirits, that for some days there was a deep silence of all news at *Constantinople*; they that the day before sought for Christians to communicate to them the miracles of their Victory, now ayoided their company, ashamed of their too forward joy, and the liberty they had taken to contemn and deride the low condition of the Christian Camp. And now the ill news not being able to be longer concealed, Prayers, and Humiliation were appointed publickly to be made at all the Royal *Moschs* both at *Constantinople* and at *Adrianople*, where all the *Emaums* or Parish Priests with their young Scholars were commanded to resort, singing some doleful Chapter of the *Alchoran*.

The minds of the Souldiery after this defeat were very much discomposed, tending more to sedition than to obedience, every one took licence to speak loudly and openly his opinion, that the War was commenced upon unjust and unlawful grounds; that Comets lately seen to fall were Prodigies foretelling the ill success of the War; that the total Eclipse of the Moon, which portends alway misfortunes to the *Turky*, should have caused more caution in the Commanders of engaging the Army, until the malignancy of that influence had been over passed; and calling to mind the Solemn Oath with which the *Sultan Solymayn* confirmed his

his Capitulations with the Emperour, particularly vowing never to pass the *Raab* or places where the *Turk* received their defeat, without a solid or reasonable ground of War ; all concluded that this Invasion was a violation of the Vow, and an injury to the sacred memory of that fortunate *Sultan*, and that all enterprises and attempts of this War would be fatal and destructive to the *Musselmen* or believers, and the end dishonourable to the Empire. This opinion was rooted with much firmness and superstition in the mind of the Vulgar, and the rumours in the Camp (that the Viceroy had been cause of the Souldiers flight, by commanding them to retreat after they were engaged, upon a false alarm that the Enemy in great numbers were coming to fall on the quarters where the Viceroys Person remained ; and that this error was the first original of the slaughter that ensued) augmented their discontents and animosities against the Government. The Souldiery besides was greatly terrified and possess with a fear of the Christians, and amazed upon every alarm ; the *Asian Spabees* and other Souldiers having Wives and Children and Possessions to look after, were grown poor, and desired nothing more than in peace and quietness to return to their homes ; so that nothing could come more grateful to this Camp, no Largesses nor hopes could pacifie the minds of the Souldiery more than the promises and expectations of Peace. And this was the true cause that brought on the Treaty of Peace between the Emperour and the *Turk*, in such an instant, contrary to the opinion of most in the world ; and gave occasion to the Viceroy to embrace the Propositions offered by the *Heer Rbeningen*, then Resident for the Emperour (who was carried about according to the motions of the Turkish Camp, to be ready to improve any overtures of Peace that might be offered :) the Viceroy to shew his real intentions, flattered and caressed this Resident

Resident with the Present of a Horse richly furnished, a Vest of Sables, and a commodious Tent, whilst the Propositions and Condescensions on the Turkish part were dispeced to *Vienna*; which were returned again with an entire assent to most of the Articles; and those wherein there might be any difference, were to be referred until the arrival of the Extraordinary Embassador, who was supposed might reach the *Ottomans* Court by the end of *April*. The *Asian Spabees* were over-joyed at the news hereof, and immediately obtained licence to depart, and most of the Militia were dispersed, every one with joy betaking himself to his own home. But this Embassador misling of his time allotted for his arrival, above a month later than he was expected, put all things into a strange combustion. I was then in the Camp when it was whispered, that the Treaty was at an end, that the Christians had deluded them, and caused them to disband their Army, that so they might fall upon them with the greater advantage; the misfortune of which (according to the custom of the Commonalty) was charged on the heads of the Governours; and the too much credulity of the Viceroy. But at length on the 28 of *May*, 1665. news coming that the Embassador from the Emperour was arrived at *Buda*; the Viceroy the next day departed from *Belgrade* with his whole Army, which I accompanied as far as *Nissa*, about nine days march towards *Adrianople*; and there having put an end to my busyness, and wearied with the slow pace, and heats, and other inconveniences of an Army, I took my leave of the great Viceroy, and proceeded forward by longer journeys to attend the Court at *Adrianople*: and that I may give my Reader an account of these Countries, and the nature of the People that inhabit them, I hope it will not be judged much besides my purpose, if I entertain him a little with a relation of some part of my journey to *Belgrade*.

On

On the 29th of April 1665. I departed from *Adri-*
anople towards *Belgrade*, and on the first of *May* I
lodged at a Village called *Semisge*, the first Town I
came to, inhabited by *Bulgarians* who are Christians:
that day being a Festival, the women upon the arri-
val of Guests came running from their houses with
Cakes of dough baked bread, which they called *To-*
gatech, only laid upon the Coals between two Tiles,
which the soon kneaded and prepared for the stomachs
of Travellers; others brought Milk, Eggs, and Wine
to sell, and what else their homely Cottages afforded,
which they pressed on us with much importunity, the
younger and handsomer challenging a priority in the
sale of their Provisions before those who were ancient
and thore homely: These Country Lasses had that day
put on their holy Garments, which put me in mind of
those dresses I have seen in Pictures of the ancient
Shepherdesses in *Arcadia*, being a loose Gown of va-
rious colours, with hanging sleeves; their arms had no
sleeve but that of their Smock, which though it were
of Canvas, or some very coarse Linnen, was yet
wrought with many various works of divers colours;
their hair was braided, hanging down at length be-
hind, which some had adorned with little shells found
upon the Sea-shore, tied at the end with fringes of Silk,
Bobs and Tassels of Silver; their heads were covered
with Pieces of Silver Coin of different sorts strung
upon thread, and their Breasts were in the same man-
ner decked; those being most honoured, and esteemed
most rich, who were best adorned with these strings of
Coin, and Bracelets on their Wrists, with which every
one, according to her ability, had dressed and made
herself fine. Amongst these we passed with plenty of
Provision, and a hearty welcome; for these People,
called *Bulgarians*, inhabit all that Country to the Con-
fines of *Hungary*, they Till all that ground, Pasture
vast numbers of Cattel, and are industrious and able
Husbandmen,

Husbandmen, by which means, and the liberty they enjoy by the small number of *Turks* which live amongst them, they pass their time with some reasonable comfort, and are more commodious in wealth than they suffer to appear outwardly to the envious eye of the *Turks*. Their Language is the old *Ilyrian* or *Sclavonian* Tongue, which hath much similitude with the *Russians*; because this People is said to come originally from beyond the River *Volga*, and so by corruption are called *Bulgarians* or *Volgarians*. On the third of *May* we arrived at *Philippopolis*, where we were civilly entertained at the Houle or Monastery of the Metropolite, or Greek Bishop of that place. By this City runs the River *Hebrus*, having its original from the Mountains *Rhodope*, in sight of which we travelled towards *Sophia*, of which *Ovid* thus speak,

*Qua patet umbrosum Rhodope glacialis ad Hæmuin,
Et sacer amissas exigit Hebrus aquas.*

The City of *Philippopolis* is situate in a large and open Plain, and Level, whereon are great numbers of little round Hills, which the Inhabitants will have to be the Graves of the *Roman* Legions slain in those Fields. A certain *Greek* had once the melancholy dream of much Treasure buried in one of these Hills; and this phancy so often troubled him in his sleep, that it took a strong impression in his mind whilst he was waking, and so far troubled him, that he could take no rest nor contentment until he had eased his mind to the *Nasir-Aga*, who is he who oversees the water-works and places of pleasure belonging to the Grand Signior in that Country. The *Turk*, though he had a great mind to the Treasure, durst not yet open the ground, until he had first acquainted the Grand Signior with the mind of the *Greek*, who upon the first intimation dispatch'd away Officers. (so apt the *Turk*

are in matters of profit to catch even at a shadow) to open this Hill; to which work the Country Villages were summoned: and whilst they digged very deep, not well understanding the manner and Art of Mining, the Earth broke from the top, and buried seventy persons in the ruins: And so the work ended, and the Greek awaked from his dream. This Town hath one part of it built on the side of a little Hill; two others are also near it, which appear like Bulwarks or Fortifications on that side the City; all the rest of the Country thereabouts being a dead Plain or Level. At this place remains no other Antiquity besides the ruines of two ancient Chappels, built of Brick, in the form of a Cross; one of which the Greeks hold in great devotion, and report to be the place wherin St. Paul preached often to the *Philippians*; and with that opinion they often resort thither, especially on the days of Devotion, to say their Prayers: The Walls of the City are likewise very ancient, over the Gates of which is writ something in the Greek Character; but Time hath so defaced it, that to me it seemed not longer legible: And so ignorant are the Greeks also, even such as were born in that City, and are Priests and Colories, (which are the strictest sort of Religious Men amongst them) who have nothing more to do than to attend to their Office and Studies, that they cannot give any reasonable account of the original of that City, who it was built by, or any thing else of the History of it, and with much admiration they hearken to us, when we tell them any thing what our Books relate concerning it.

From hence I departed towards *Sophia*, passing in this Journey the *Montes Hemi*, called by the *Turks Capi Dervent*, which is as much as the Gate of the narrow way; the Ascent hereunto is rugged and sharp, commodious for Robbers, who there have such Caves and places of refuge, that they defie very considerable Forces

Forces that are sent against them. On the top of this Hill is a Village of *Bulgarians*, where the Women used to the diversity of Travellers, are become free in their discourse, and only entertain strangers, whilst their Husbands are in the Field, or with their Cattle, or fly away for fear of some injury from the *Turks*. Descending hence is a very narrow inclosure, on both sides being environed with high Mountains and Woods, which is a shady and melancholy Journey for the space of two hours ; to this place the *Heidous*, or *Heyducks* (as that People call them) frequently resort in great numbers out of *Transilvania*, *Moldavia*, *Hungary*, and other parts, which taking advantage of these close Woods, discharge Volleys of Shot on the strongest Caravans, and rolling stones from the Mountains in the narrowest passages, do as much execution as with Cannon ; for, as I have understood, in one of those *Dervents* (for there are many of this nature in the Journey to *Belgrade*) eighteen Thieves only killed above three hundred Merchants, who for security united together, and their whole Baggage and Goods became a prey to the Robbers. In these places, thus fortified by Nature, the Inhabitants resisted the Force of the Grecian Emperours, and killed *Baldwin* Earl of *Flanders* after he had subjected the City of *Constantinople*. Amongst these *Bulgarians* is a sort of People which they call *Paulines*, who had in former times a strangely confused notion of Christianity, pretending to follow the Doctrine of St. *Paul*, used Fire in the Sacrament of Baptism, and preferred this Apostle before his Master Christ : But there being some Roman Priests in those parts, that observing the ignorance of these poor people, and their willingness to be instructed, took the advantage, and reduced them all to the Roman Faith, to which now they are strict and superstitious adherers.

ain Through those narrow Dervents, before spoken of, we arrived after three days of weary Journey at *Sopha*, a place so wholly Turkish, that there is nothing in it that appears more antique than the *Turks* themselves, it is situated in a pleasant Plain or broad Valley, between two high Mountains, the highest of them wearing a snowy head in the heat of the Summer Solstice, which is the reason that that City is cool and wholsom, but of a subtil penetrating air, being supplied with admirable waters of easie digestion, which come powring down in great aburidance from the Mountains, and supply the Town with plentiful streams in all parts of it, and are said to be waters of those Fountains which *Orpheus* delighted in. There are besides these cool Waters, certain Baths naturally hot, to which the *Turks* resort very frequently, being of the same nature and virtue with ours in *England*. From this place we made nine long days journey to *Belgrade*, in which passage there is nothing more memorable than the desolation of the Country; and being there arrived, we pitched our Tent in the Camp, where after six days we marched back with the Army, to whom nothing could come more joyful than their return home, and the conclusion of the War; by which may be observed in some manner, how far the nature of the *Turks* is degenerated from the ancient warlike disposition of the *Saracens*.

CHAP. XII.

Of the Turks Armata, or Naval Forces.

Having particularly run over the Force of this formidable Enemy and scourge of Christianity by Land, we are now to take a view, according to the true method of this Discourse, of the strength of their Fleets

Fleets and Maritime Forces ; which though to a Nation situated on the Continent, are not so necessary or prevalent to defend themselves from their Neighbours, or transport their Power and Conquests into other Dominions, as they are to a People whose Habitation is encompassed by the Sea ; yet certainly a Prince can never be said to be truly puissant, who is not Master in both Elements ; For not to expatiate on the common Theme of the Riches and Power which arise from Navigation, it is sufficient, considering how often the mighty Force of the *Ottoman Empire* hath been foiled and baffled by the small Republick of *Venice*, for want of true knowledge or success, or application of their minds to Maritime Exercise, to demonstrate of what efficacy in most designs is a well-provided and regulated Fleet.

The *Turks* are now very much weakened in their Naval Forces since the War against *Candy*, and are so discouraged in their hopes of success at Sea, that Ships and Galeasses, called by them *Mabumes*, are wholly in disuse amongst them ; whether it be that they want able Seamen to govern them, or that they despair of being able to meet the *Venetians* in open Sea (for which those Vessels of Battery are only in use) they are fallen into a fancy of light Gallies, a sign that they intend to trust more of their safety to their Oars than their Arms ; of which in the year 1661. (after the loss of twenty eight well-provided Gallies wreck'd with their men in the Black Sea) the Vicer *Kuperlee* built thirty others for reparation of that loss, but of that green and unseasoned Timber, that the first Voyage many of them became unserviceable, for the Leaks ; and the rest, at the return of the Fleet in the Month of October following, were laid up amongst the old and worn Vessels.

It may seem a difficult matter to assign the true reason why, and by what means the *Turks* come to be so decayed

decayed in their Naval Forces, who abound with so many conveniences for it, and with all sorts of materials fit for Navigation, as Cordage, Pitch, Tar, and Timber, which arise and grow in their own Dominions, and are easily brought to the Imperial City with little or no danger of their Enemies. For Timber, the vast Woods along the Coast of the Black Sea, and parts of Asia, at the bottom of the Gulph of Nicomedia, supply them: Pitch, Tar, and Tallow are brought to them from Albania and Walachia; Canvas and Hemp from Grand Cairo; and Bisket is in plenty in all parts of the Turks Dominions. Their Ports are several of them convenient for building both of Ships and Gallies; the Arsenal at Constantinople bath no less than a hundred thirty seven Volutas, or Chambers for buildings, and so many Vessels may be upon the Stoeks at the same time. At Sinopolis near Trabesond is another Arsenal: at Midia and Anchiale, Cities on the Black Sea, are the like; and in many parts of the Propontis, the Hellestant, and the Baffborn, are such Ports and conveniences for Shipping, as if all things had conspired to render Constantinople happy, and not only capable of being Mistress of the Earth, but formidable in all parts of the Ocean: And yet the Turk for several years, especially since the War with Candis, and their defeats at Sea have not been able at most to Equippe a Fleet of above one hundred Sail of Gallies, of which fourteen are maintained and provided at the charge of the Beyes of the Archipelago, for which they have certain Isles in that Sea assigned them.

The Turks do neither want Slaves for to bogue at the Oars of the Gallies, for Tansari supplies them with great numbers; besides, divers persons in Constantinople make it a Trade to hire out their Slaves for the Summers Voyage for six thousand Aspers, running the hazard of the Slaves life, who returning home safe is consigned to the possession of his Patron; and if want still

be of *Chiurms*, as the *Turks* call it, or Slaves for the Oar, a Collection is made in several Provinces of the lustiest and stoutest Clowns, called by the *Turks Azabs*, but by the other Slaves *Chakal*; these are chosen out of certain Villages, one being elected out of every twenty houses, the hire of which is six thousand Aspers, for payment whereof the other nineteen Families make a proportionable Contribution. Upon receipt of their Pay they give in security not to fly, but to serve faithfully for that years Expedition: But these men unused to the Service of the Sea, unskilful at the Oar, and Sea-sick are of little validity; and the success of their Voyage may be compared to that in the Fable of the Shepherd, who sold his Possessions on the Land, to buy Merchandise for Sea-negotiations.

The Soulđiers which are destined to Sea-service are called *Levents*, who come voluntarily and enter themselves in the Registers of the Arsenal, obliging themselves to serve that Summers Expedition for six thousand Aspers, and Bisket for the Voyage; the stoutest and most resolute of these Fellows are those called *Cazdaglii*, who are a certain sort of Mountaineers in the Country of *Anatolia*, near *Troy*, whose Country I once passed through, with some apprehension, and more than ordinary vigilance and caution to preserve my life; for being all Robbers and Free-booters, we admitted no Treaties or Discourses with them but with our Arms in our hands. Others there are also obliged to Sea-service, who are *Zaims* and *Timariots*, and hold their Lands in Sea-Tenour; but being not bound to go in person themselves, they bring or send their Servants (called in Turkish *Bedel*) to supply their place, every one providing one, two, or more, according to the value of his Lands, as we have before declared in the Chapter of the *Zaims* and *Timariots*. Some *Janizaries* are also drawn out for Sea-service, and some *Spahiers* of the four inferior Banners; and not to make too bold

with the veterane Souldiers, command only such to Sea as are new and green Souldiers, lately registered in the Rolls of the Spabees.

The Auxiliaries of the Turks Forces by Sea, are the Pirates of *Barbari*, from those three Towns of *Tripoli*, *Tunis*, and *Algier*; but these of late years have disused the Custom of coming in to the Turks assistance; yet oftentimes they ply towards the *Archipelago*, and to the *Levant*, but it is to supply themselves with Souldiers, and recruits of people for encrease of their Colonies.

The other part of Auxiliary Forces is from the *Beyes* of the *Archipelago*, being fourteen in number, every one of which commands a Gally, and for their maintenance have the contribution of certain Islands in that Sea allotted to them; the which are better manned and armed than these of *Constantinople*, but these neither are not willing too much to expose their Vessels to fight or danger, in regard that being built and maintained at their own charges, and their whole substance, they are the more cautious how they venture all their Fortune in the success of a Battle: These *Beyes* also give themselves much up to their delights and pleasure, and employ more thoughts how to please their appetites, than to acquire glory and fame by the War; what they gain in the Summer, when joyned with the gross of the Turkish Fleet is the prize of the Grand Signior, but what Chance throws upon them in the Winter is their own proper and peculiar Fortune.

The Gunners of the Turkish Fleet are wholly ignorant of that Art, for any person who is either English, French, Dutch, or any other Christian Nation, they design to his Office, whether he be skilful or unskilful in the management of Artillery; having an opinion that those people are naturally addicted to a certain proneness and aptitude in Gunnery; in which they find their error as often as they come to skirmish with their Enemy.

The

The chief Admiral or Generalissimo of the Turkish *Armata* is called the Captain *Pashaw*; his Lieutenant General is called *Tershana Kiabiafi*; the next Officer is *Tersane Emini*, or Steward of the *Arsenal*, who hath the care of providing all necessaries for the Navy; but this place being bought, as almost all other Offices, occasions a necessity in these persons to rob Nails, Anchors, Cables, and other provisions of the Fleet to satisfie the Debts they contracted for the purchase of their places: In the like manner doth every *Reis* or Captain of a Gally keep his hand in exercise as often as convenience offers; these are all for the most part Italian Renegadoes, or the Race of them born and educated near the *Arsenal*. The Officers command their *Cbiurme* or slaves in corrupted *Italian*, which they call *Franke*, and afford them a better allowance of Bisket than is given to the slaves in the Venetian *Armata*.

The *Turks* now despairing of being equal to the Christian Forces by Sea, and to be able to stand with them the shock of a Battel, build light Vessels for robbing, burning, and destroying the Christian Coast, and afterwards to secure themselves by flight, and also to transport Souldiers, Ammunition, and Provisions for succour of *Candia*, and other places of their new Conquests near the Sea-shore.

The *Arsenal* at *Venice* is so greatly esteemed by the *Turks*, that they seem not to desire the Conquest of that place for any other reason more than the benefit of the *Arsenal*; as a Person of great quality amongst them said once, that if they had made a Conquest of *Venice*, they would not inhabit there, but leave it to the *Venetians*, in regard that the City affords not fresh water, which is necessary for the use of their *Mscbs*, and their washing before Prayer, but that the *Arsenal*, and a Tribute would satisfie the desires of the Grand Signior.

But the *Turks* are not likely to be Masters of this Seat of *Neptune*, whilst they so unwillingly apply their minds to Maritime affairs, who being conscious of their former ill success at Sea, and how little use they make of those advantages they have for Shipping, acknowledge their inabilities in Sea-affairs, and say, *That God hath given the Sea to the Christians, but the Land is their*. And no doubt but the large Possessions and Riches they enjoy on the stable Element of the Earth, is that which takes off their minds from a deep attention to matters of the Sea, which is almost solely managed by Renegadoes amongst them, who have abandoned their Faith and their Country. And it is happy for Christendom that this faintness remains on the Spirits of the *Turks*, and aversion from all Naval employment, whose numbers and power the Great God of Hosts hath restrained by the bounds of the Ocean, as he hath limited the Ocean by the Sands of the Sea-shore.

The CONCLUSION.

BY the Discourse made in the three foregoing Books, it will evidently appear what sort of Government is exercised amongst the *Turks*; what their Religion is and how formidable their Force; which ought to make the Christian world tremble, to see so great a Part of it subjected to the *Mahometan* Power, and yet no mean thought to unite our interests, and compose our Dissentions, which lay us open to the Inundation of this flowing Empire: To which I shall add this one thing very observable; That the Grand Signior wages his Wars by Land without any charge to himself; an advantage not to be parallel'd by the policy of any Government I ever heard or read

of before; for his *Sabees* and *Janizaries* are always in pay, both in War and Peace; his *Zaims* and *Timmers* have their Lands to maintain them; and other Militia's enjoy the fixed Revenue from their respective Countries: and yet notwithstanding through the expense of the Naval Forces, the building Gallies, and the like, matters not provided for by those who laid the first foundation of this Government, the Revenue of the Empire hath been bankrupted, and by the corruption of the Officers, or ill management, been sold for three years to come, until all was redeemed and restored again by the wisdom of that famous Visier *Kupriuli*, whom we have had occasion so often to mention in the foregoing Treatise.

We cannot now but pity those Poor Borderers in *Hungary*, *Styria*, *Croatia*, and other parts subject to the Incursions of this cruel Enemy, since we know that in the last War, not three English Miles from *Vizenes*, many poor people have been surprised, and fallen into the hands of the *Tartar* and *Turk*, and sold afterwards into perpetual Slavery. This Consideration ought to move us, who are barrocadoed and fortified by the Seas from the violence of our Enemies, to bless God we are born in so happy and so secure a Country, subject to no dangers but from our selves, nor other miseries but what arise from our own freedom and too much felicity; we ought to consider it is a blessing, that we have never felt any smart of the Rod of this great Oppressor of Christianity, and yet have tasted of the good and benefit which hath proceeded from a free and open Trade and an amicable Correspondence and Friendship with this People; which having been maintained for the space of above eighty years, begun in the Reign of Queen *Elizabeth* of blessed memory, preserved by the Prudence and admirable Discretion of a series of worthy Embassadors, and daily improved both in Business and Reputation by the excellent Conduct

The Conclusion.

Conduct and Direction of that Right Worshipful Company of the *Levans* Merchants, hath brought a most considerable benefit to this Kingdom, and gives employment and livelihood to many thousands of people in *England*; by which also His Majesty without any expence gains a very considerable encrease of His Customs.

The sense of this benefit and advantage to my own Country, without any private considerations I have as a Servant to that Embassie, or the Obligations I have to that worthy Company, cause me to move with the greatest sedulity and deyotion possible to promote and advance the Interest of that Trade: And as some study several ways, and prescribe Rules by which a War may be most advantagiously managed against the *Turk*; I, on the contrary, am more inclinable to give my judgment in what manner our Peace and Trade may best be secured and maintained; knowing that so considerable a welfare of our Nation depends upon it, that a few years of Trades interruption in *Turkey* will make all sorts of people sensible of the want of so great a vent of the Commodities of our Country. And therefore as I am obliged to pray for the Glory and Prosperity of His Majesty our gracious Sovereign; so likewise, as that which conduces to it for the continuance of the Honour of this Embassie in *Turkey*, and the profitable returns of the *Levans* Company.

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